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CONTENTS

February, 1931

Volume XXXII

Number 5

The Minister's Avocation.....	461
THE REV. CORNELIUS GREENWAY, <i>Brooklyn, New York</i>	
What's Right with the Church?.....	463
THE REV. W. G. MONTGOMERY, <i>Oakland, Illinois</i>	
Creative Preaching.....	464
THE REV. WILLIAM TAIT PATERSON, <i>Norwood, Ohio</i>	
The Watchman(Men Aflame).....	466
THE REV. MARCUS L. BACH, <i>Fairview, Kansas</i>	
Editorial.....	468
Church Building.....	470
WILLIAM E. FOSTER, <i>Church Architect</i>	
The Town and Country Church (Religious Education).....	472
THE REV. H. W. McLAUGHLIN, D. D., <i>Director of Country Church Department, Presbyterian Church, U. S.</i>	
Expositions.....	473
THE REV. R. C. HALLOCK, D. D. (Greek)	
PROF. A. T. ROBERTSON, D. D. (Greek)	
PROF. PAUL H. ROTH, D. D. (Hebrew)	
Sermons.....	477
You Who Are Above Temptation.....	477
THE REV. CLARENCE E. MACARTNEY, D. D.	
Hills to Climb.....	480
RABBI ABRAHAM J. FELDMAN	

(Continued on Page 454)

ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

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CONTENTS FOR FEBRUARY, 1931

The Far Adventured Life.....	482
THE REV. WILLIAM T. BROWN	
Wider Horizons.....	485
THE REV. HOMER J. ARMSTRONG	
The Dreamer.....	486
THE REV. JOHN S. CORNETT, Ph. D.	
The Supreme Gift.....	487
THE REV. JOHN H. COCHRANE	
His Majesty, Myself.....	489
THE REV. ROBERT C. HALLOCK, D. D.	
I Love Thy Church, O God.....	490
THE REV. HAROLD NILES	
Illustrations.....	492
Pearls for Preachers, THE REV. WILLIAM J. HART, D. D., <i>Pastor M. E. Church, Utica, New York</i>	
The Homiletic Year, February.....	496
THE REV. JACK FINEGAN, <i>Rochester, N. Y.</i>	
Methods of Church Work.....	502
Church Night.....	510
Prayer Meeting Program.....	510
THE REV. SHIRLEY STILL	
Mid-Week Topics.....	512
THE REV. W. SCOTT STRANAHAN, D. D.	
Book Reviews.....	516
Reader's Topical Index.....	542
Directory of Advertisers.....	544-546

The Expositor

The Journal of Parish Methods

The Minister's Avocation

THE REV. CORNELIUS GREENWAY

One may add much to the joy and interest of life through an avocation, especially the professional people who are called upon daily to witness man's inhumanity to man; the sorrows and the squalor of our city poor and unfortunates.

Someone told me not long ago that there were all too many dehumanized ministers, whose minds were up in the clouds instead of with their fellowmen.

I have found that an avocation of the right sort is the best tonic in the very busy life of any man. It pulls one out of the professional rut, and makes him take an interest in the world about him.

There are those who find their social salvation in collecting postal stamps, cigar bands, first editions, early manuscripts and what not. The other day I met a man whose "hobby" was collecting all sorts of razors. He had some five hundred of these, some very ancient, and others of the safety razor's latest brand. He enjoyed this hobby immensely and because of this avocation he had a great outlet helping him forget the horrors of operation rooms where he is a surgeon.

A friend of mine has two whole rooms crowded with all sorts of pitchers from all parts of the world. She tells the history of her pitchers with great animation. She knows her geography as few do, because of this "hobby" of hers.

Of all the "hobbies" I know of there is none so personal, so authentic as that of collecting autographs, for each autograph is the handiwork of and duly signed by the author's own hand. There is no doubt pleasure in collecting Napoleon or Washington mementoes. But there are about six hats all vouched for to have been worn by Napoleon at the battle of Waterloo in the hands of Napoleon collectors. Washington too, has furnished much material for his admirers who claim Washington to have worn this particular uniform at Valley Forge or at

some other great battle. The result is that much of that sort of a collection is spurious, and even when authentically proved is not half so important as something made by the great man himself.

Therefore I am of the opinion that the collecting of world-famous autographs is the greatest "hobby" in the world.

Now "autograph" collecting is no longer a fad. There was a time, and that not so long



ago, when but few people were intensely interested in this fine art. Today, however, millions of dollars are paid yearly for "autographs." Strange as it may seem, New Yorkers are not very interested in this great game, due perhaps to the fact that they are always in a rush to make a train or to feel the paper of the "ticker." However, there are in New York men who own the largest collections, such as John P. Morgan and Owen D. Young, to name but two.

When I returned from the war in France I became the co-founder of the Edward L. Grant Post, American Legion, Franklin, Massachusetts. I was elected adjutant and as such I was approached one day by a fellow-member with the unusual request that I should write to the then President

Wilson for his signed photograph to be placed in our beautiful Memorial Hall. I did not relish the assignment as I could but speak and write little English and that poorly. I told him so and back came the typical American reply, "Oh — you can, you have lots of nerve." I fell for this generous endorsement and wrote to the President. I don't know how many letters I did write before finally mailing the one that passed the test. Suffice it to say a great many found their way into the wastebasket for some valid reason. Imagine my astonishment when some two weeks later I received a large brown envelope marked "The White House." Upon opening it I found a splendid photograph of that good Christian Crusader. This emboldened me so much that I wrote to kings, presidents, full generals and admirals of the allied nations, and when I resigned my office in order to enter Tufts College as a "freshman" the Edward L. Grant Post had upon its walls some one hundred and thirty-two photographs of the great leaders of the allied nations. I gave them all to my Post and as a result in 1921 I had personally none.

I entered Tufts and among my first assignments given me was one to write a paper "Why I had come to Tufts College and what I had done previously." Naturally I wrote about how I came as a steerage passenger in 1914 to this country from Holland, unable to speak a word of English, how I worked on a farm and peddled milk, my war experiences, the wounds I had received in action and finished with telling about the collecting of those signed photographs. A few days later I was called to the office of my English professor whose interest in me had been aroused by my paper. He told me I had been "foolish" to part with such a valuable collection and after much more talk on this subject I resolved to start my own collection. Thus it was that in November, 1921, I received my first autograph — it was that of my hero, Woodrow Wilson. Much water has flowed under the Bridge of Time and since that November, 1921, I have managed to get signed photographs of every one of the one hundred and thirty-two great men I gave away to my Legion Post.

It is a great game this collecting of autographs, one must never tackle it unless determined to stick it out! There is no other "hobby" that discourages novitiates more easily than that of hunting for big game autographs. I do not collect prize fighters,

motion picture actresses, governors, mayors and congressmen. They are of little value and of passing interest. What's the use of giving much time, money and labor to anything that is of passing interest! I have had lots of real constructive pleasure in pursuing this thrilling game of stalking the great and near great! I have learned much about geography, biography, science, the arts and World War as a result of this "hobby." I have been able to help many of my brother clergymen by addressing their various church organizations, and have had the pleasure of having had printed articles on my famous collection in many domestic papers and eight leading foreign journals in England, Holland, Germany, Austria, Belgium, France, Portugal and Spain.

At the present time I have over two thousand, three hundred individual autographed letters, books and photographs. Among my letters are many of great historic



value, such as the one from Marshal Foch about the Armistice in the Compiegne Forest; from the former Emperor Wilhelm II, of Germany, defending in his own handwriting his foreign policy, from Marshal Allenby about the capture of Jerusalem, from David Lloyd George and Mr. Barnes, two signers of the Peace Treaty of Paris, about this great historic event; from Generals von Hindenburgh, Ludendorff, von Seeckt, von Sanders, von Kluck, von der Murnitz, Letton-Vorbeck, von Mackensen, and von Quast about the presence of liquor at the front. I have a very volcanic letter from Ludendorff about the Jews and Masons to say the least it is not complimentary. Also I have a bitter letter, in long hand from the French General Ruffy criticizing most severely Marshals Joffre,

(Continued on page 536)

What's Right With the Church?

THE REV. W. G. MONTGOMERY, Ph.B., B.D.

The Church continues to live on in spite of its friends. If the Church had not been immortal, its friends would have killed it long ago.

Too frequently, both ministers and members in trying to increase respect for it and give it strength, make use of subtle, insinuating suggestions of failure which only hurt its influence and curb its activities. The Church is the only institution on earth which continues to increase in value while being constantly discounted by its friends.

It is a mistake to suppose the Church will be increasingly respected by outsiders by calling their attention to its defects; and yet this is about all we do when we speak of it at all. If we fail at anything we tell the world about it. In trumpet tones and big headlines, we advertise all our defects and failures, and say little or nothing about our successful adventures.

Church authorities are constantly putting out publicity which unfavorably reflects upon organized religion and lessens the influence of the Church. Every day Jesus is being wounded in the house of his friends by unwise words and printer's ink.

How can anybody help the Church by releasing articles and headlines like the following: "Church Membership Falling Off;" "Sunday Schools Slipping;" "Church Attendance Declines;" "Slashing Pastors' Salaries;" "Mission Boards Retrench," and "Pews Empty on Sunday Nights?" We have seen all the above headlines and many others like them put out by "friends" of the Church. Such sledge hammer blows would demolish any institution on earth except the Church. But being iron clad and spirit filled, the Church has survived all such onslaughts of its friends, who doubtless imagined that such advertising would draw recruits because of the needs made known. Publicity like that drives people from the Church, and never draws to it. Nobody will join an institution in the receiver's hands.

How true is that statement of Jesus, that the children of the world are wiser than the children of light! There is no company, corporation or business executive in America that would permit such statements about their interests or failures as we freely make concerning the Church.

In a recent conference of five hundred ministers, it was discovered that a few salaries had been reduced. This information was given to the newspapers, and the next day they broadcast in big headlines, "Churches Cutting Salaries." The reaction of this statement hurt the entire territory covered by this conference. Neither ministers nor newspapers said anything about the churches that increased salaries.

Here is one of the biggest mistakes the Church makes today. We use such silly psychology in facing the world. We invariably present our worst side to strangers. If we fail to do something we tell everybody about it, while the immense work we do, goes on unmentioned.

Why not quit talking about, "What's Wrong With the Church?" and begin to tell strangers, "What's Right With the Church?" No other organization ever knocks itself. Why then should we knock ours when it is the most permanent and successful enterprise on earth? It must be permanent, else its friends would have uprooted it long ago with pessimism and explosions.

Suppose a merchant should advertise, "My trade is falling off, my goods are shopworn and fewer customers come in each day; but I am still here and hope you will stop." Or suppose the doctor should say: "Most of my patients die; but I do the best I can and hope you will call me when you get sick." No business man would use such advertising as that. But the Church does! It is full of it — used by the very ones who want to help it.

We major on its defects instead of its merits. We tell of all the people who do not come to church, and say nothing of those who do attend. We talk of trifling members who do nothing and never mention the millions who are sacrificing to build up a new world society. We count the drones and give no attention to the workers.

Wherever a group of ministers meet, you will hear complaints of what we are not doing, and rarely a word of praise for what is being done. We emphasize the negative aspect, not the positive. Programs are built around "problems" instead of around progress. This does not mean that we should be satisfied with what we are doing. Never! But always facing the world with phrases of

defeat upon our lips, causes the outsider to lose confidence in us.

Constantly advertising our failures in sermons, on billboards and in newspapers, has caused multitudes of people who are unacquainted with the Church to lose faith in it as a going concern. We have told of our failures and they take us at our word.

"But when the Church fails," says someone, "why not let it be known?" Because it will do no good; and it will do harm. People do not take to anything they think is a failure. Even members will not respond to a cause losing ground like they would if they knew nothing of it. You do not trust your money in a bank you doubt. There are some facts the Church should not publish. The Church will go behind now and then in some

ways, but these facts had better not be made known. If the Church falls behind in missionary giving, for example, it is unwise to advertise it to the world. This will not bring a response but only weaken the cause. The better way is to hold steady, conceal your statistics and go ahead with a positive program and quit complaining about a deficiency. A preacher never got his salary increased by posing as a pauper. And people do not join the Church because of sympathy for it.

The Church has ten virtues for every defect; it is right ten times where it is wrong once, and it achieves ten victories for every defeat. Why not then tell the world "What's Right With the Church" instead of magnifying the few things wrong with it?

Creative Preaching

THE REV. WILLIAM TAIT PATERSON, D.D.

Preachers and preaching are in a bad way. Church attendance has fallen off sadly. New authorities have arisen. The pulpit has been supplanted. Newspaper editorial, magazine article, radio messages, and much else, have combined to push the preacher into the discard. Of all this we are assured by many voices many times in the day.

Yet strangely enough the preacher persists. There is still a voice crying in the wilderness and many are taking their way out "for to see." "New York has been witnessing the somewhat remarkable scene of crowds being turned away from religious services and the churches packed as the popular theatres rarely are. On two successive Sunday nights the Mount Morris Baptist Church found itself obliged to shut its doors on great throngs long before the hour of service, so great was the crowd desiring to hear two men talk on religion. Carnegie Hall, vast as it is, could not hold one-third of the numbers that flocked to hear a well-known evangelist. Sunday after Sunday a large hall in Brooklyn has been packed with men at four o'clock to hear one of the Brooklyn preachers talk on the religious life. The Lenten services at Trinity Church have filled it noon after noon. It was impossible for all the young men to find seats during the meetings for students held here a few days ago, when a certain

man was announced to preach. One who sauntered into a Fifth avenue church leisurely the other day about five minutes before church time found he could not get even standing room." (Editorial: Christian Work, March 28, 1914.)

What is it that assures the preacher a hearing in our day? It is probably the same thing that has assured a hearing in the past. Not mere eloquence, the unhesitating flow of pleasing words; not learning only, though learning, in a true sense, be needed; not piety alone, though the preacher, of all men, must surely walk with God. The audience will look for these things in the preacher, but it will look for something more.

The preacher must have a creative message. Not merely a message, but a living, creative message. "Preaching should be free and personal. It should have the variety and individuality of the person to make it a living and life-giving word. When the sermon becomes stereotyped in form, an artificial channel, the providence of God raises up a prophet outside the schools or too great for them — a Wesley, a Moody, a Brooks — to cut new channels for power. The form of the sermon must vary with the age, with the life of the messengers, and the nature and needs of the men to whom they speak." (A. S. Hoyt: *The Work of Preaching*, page 24.)

This and this alone, one Sabbath with the next, will assure the preacher an audience.

Creative Preaching

Dr. Hoyt, in the extract above, has suggested what we mean by "creative preaching." It is "a living and life-giving word." It is that preaching of the Christian message that springs from the preacher's own life, from his own heart-experience, from his own thought, from his own study, from his own meditation. The message shall be the age-old and ageless Christian gospel; its expression and reinforcement shall be peculiarly and definitely the preacher's own.

The preaching of the Christian message, this is the sermon. "Christian preaching . . . may be . . . defined as the declaration, interpretation and persuasive application of Christian facts and truths, that have been given in the religion of redemption and are Biblically fixed. The effectiveness of preaching, therefore, must depend largely upon its content. It is not altogether *how* we preach, but it is first of all *what* we preach that conditions its power." (L. O. Brastow: *The Work of the Preacher*, page 6.)

No Christian preacher will quarrel with Dr. Brastow in finding the content of the sermon in the Bible. "There are some who feel that the taking of a text is a mere pulpit convention, or the survival of an outworn magical conception of the words of the Bible. But however a sermon arises in a man's mind—and many of them do not originate in texts—it is always the richer and more surely Christian for being well grounded in a passage of Scripture." (H. S. Coffin: *What to Preach*, page 16.)

This will demand of the preacher a full acquaintance with the content of the Bible. He will not be satisfied to know the Bible as it is, but will go on to know how it came to be. Questions of origin, of contemporary history, of chronology, and much else, will occupy him. Of course, little of this will actually appear in his preaching, but the results will be there. "He cannot wait for the last word from Tregelles or Tischendorf, nor for the latest theory propounded at Tubingen or Berlin; he must deal with the constant factor which all these researches assume; he must give voice to that Living Word, whose reality and power are independent of human scholarship. He cannot be indifferent to what is going on in the universities; he ought to keep himself fully abreast of the intellectual life of his time; but the fierce debate should be mainly help-

ful to him in clarifying his discernment of what is primary and essential, and of what is secondary and of subordinate importance. The net result of Christian scholarship will be a simple Gospel, whose transcendent and transfiguring message glows undimmed and uninjured in the fiercest crucible, and wins the joyful assent of every earnest heart." (A. J. F. Behrends: *The Philosophy of Preaching*, page 108.)

In a day of social rebuilding this may sound like an over-emphasis upon a mere message. When so much waits to be done let us put our hands to the task. Hospitals to build, schools to man, social centres to organize, shall we spend our time in the pulpit, or in preparation for the pulpit?

One might stop to point out all that has been accomplished through the work of the pulpit. The incentive to most of our present-day social activities has been Christian, and has been kindled at the flame of passionate preaching. One might be reminded that all the Church has ever had is a message. John came, the voice of one crying. Jesus came preaching. Paul thanked God that he was sent to preach. "All that the Church has today is its message. Silence that, and the Christian Church goes out of business. Let that ring clear and true, and you may burn down every church and wipe out all the elaborate machinery that has been built about it, you may strip it of its wealth and numbers and influence, but if it still have left a voice to tell the old, old story of Jesus and His love, it remains in possession of all that it ever had and of all that it needs to bring the lost world back to God.

"The message is dynamic, potential. It produces all the rest. What the root is to the tree, what the sun is to earth and sky, the message is to the kingdom. Those early Christians went out with their message. They went up against a hostile world with the Gospel. They proclaimed the good news and the world surrendered." (J. I. Vance: *Being a Preacher*, page 60.)

The Preacher's Personality

Creative preaching demands that back of the message is a Christian person. Dr. Stalker in his Yale Lectures, "The Preacher and His Models," devotes an entire chapter to "The Preacher as a Man of God." After analyzing the account of the call of Isaiah, he goes on to say, "with all the earnestness of which I am capable, that the prime qualification of a minister is that he be him-

(Continued on page 530)

The Watchman

THE REV. MARCUS L. BACH

Men Aflame

Daniel Addison Streete had been called into the ministry, there could be no doubt about that. He needed only to thumb his memory a moment to discover a sequence of episodes all of which had been conducive to that call.

Now as he sat dejectedly at his desk these episodes seemed to promenade before him. The gilded frame of his Certificate of Ordination hanging across from him was their stage, the figured wallpaper their scenery; and with dramatic movement they made their bow and exit before his bewildered gaze.

The first setting resembled the kitchen of a parsonage in which two characters were distinctly portrayed. One of them, an exceedingly old man, bore all indications of a servant of the Master. His face was lighted with a fire of reverence, his flowing beard presented a picture of rare patriarchal grace. Upon his head was pressed a little black *Mutze* from beneath which a sheaf of snowy hair extended round about in a thin, unbroken line. At his side was a boy—a very young boy—whose small and prehensile hands were placing communion trays one upon the other. His touch was almost religious and his smiling expression very intelligible, as though he actually sensed the solemn significance of the occasion.

Daniel Streete saw them both ever so clearly there upon his ordination frame. He was profoundly impressed. He watched the boy take up a column of trays. He heard the old man speak.

"Careful, Dan," he was saying. "Careful as you go up the steps."

The boy proceeded across the lawn to a little red-brick church. Easter bells were ringing—and above them surged a peal of chimes—a peal of chimes which seemed to emanate from the cloudless sky itself. It was a dazzling morning, one to fan thoroughly the immortal flame of youth. One crowned with the refreshing and familiar song that drifted over all. "I - come - to the - garden - alone - While the dew - is - still on the roses - And the - voice I hear - falling - on my ear . . ."

The boy with the communion cups ascended the cement steps of the church outlined on Daniel Streete's subtle plat-

form. One foot was drawn carefully after the other. He pushed open the swinging doors and found himself surrounded by a mass of floral bestowals. Easter oblations! Lilies, carnations, roses! Their redolence thrilled him, their beauty was staggering. He gazed upon them graciously and set the trays upon the communion table in their midst. He was almost afraid.

How clearly the chimes echoed within the auditorium which he—only he—occupied for the moment! "And He walks with me—and He talks with me—and He tells me—I am—His own—" How like the song this was! How like the pictures he had seen of Joseph's garden! And he all alone with the Spirit of the Risen One! The room was drawing him into its solemn and worshipful embrace. He glanced about from communion to empty pews, then suddenly dropped to his knees beside the flowers to whisper a hurried, boyish prayer.

This first episode was clearly enacted before the eyes of Daniel Streete. It moved up to this point in a continuous pantomimic line and then seemed to topple over the edge of the gilded frame and out of sight. But as it disappeared there was, as though by appointment, another depiction beginning where the first had just been.

He beheld a workshop in which a young man was bending over a printing press working silently and absorbed, if not fascinated, in feeding the machine. He was operating with mechanical precision, taking up and laying aside the finished copies one by one. From all indications this was monotony of the most exquisite kind and the clank of the press jangled itself into an unisonal accompaniment.

Then the shop door opened to admit a man slightly older than the apprentice. There were snowflakes on the newcomer's coat and hat as he came upon the scene, and as he voiced a hearty greeting there were smiling remarks about a snow-storm in September.

Daniel Streete smiled, too, as he sat at his desk and reviewed the scene. He watched the men pass into a small office attached to the shop. He noticed the glowing heater in the room. He saw the visitor discard his wraps and he nodded understandingly as the two took chairs near the stove.

"I was glad you called me, Dan," the

stranger began, holding his hands to the fire.

"Yes? Well, Reverend, I couldn't endure it much longer," the printer replied. "Yesterday was the most distracting Sunday I've ever spent. All day I seemed to be going about in a sort of a daze. Honestly! There is something within me that seems to call me into the ministry . . . That is why I wanted to see you, Reverend. I can't help it. I've tried to put it from me. I've tried to tell myself it is all impossible. I've even tried to laugh it off, but with every excuse I experienced a sharp rebuke. I feel — I simply feel I can never be satisfied here until I have settled this thing in one way or another."

"That's remarkable, Dan," the other commented.

"Remarkable?" the younger man cut in. "Well — yes — I suppose it is. But there are a hundred reasons why I couldn't pack up and go to the Seminary, and just as many to prove I should stay right here. And yet —"

"Yet?"

The printer turned upon his visitor suddenly as though compelling himself quickly to unburden his heart.

"O, I may be foolish," he began with short staccato-like accents, "but I do love God, Reverend. I want to do the thing He wants me to do. And I always remember what you once said about no one ever entering the ministry from our congregation. I — I want to go. I think God wants me to go. I feel that I, perhaps I am supposed to be the one to make the start in this thing."

He stopped as abruptly as he had begun. It was apparent he had other thoughts too sacred to be voiced. He turned his face, attempting to hide his expression of bewilderment and eager hopefulness.

"Let's pray about this, Dan," the minister suggested gently.

He received a meditative nod of assent from the other.

They knelt beside their chairs and the pastor began an earnest word in which was clearly revealed the gratitude his soul had been harboring. He voiced a prayer of unapproachable grandeur and simplicity, so endowed because it was of utmost sincerity; a prayer such as he had seldom uttered from his pulpit, one that revived his spirit and that took him back to the time he had experienced the white heat of enthusiasm at the mention of the Master's name.

When he had finished, the apprentice yielded himself to the words he knew would settle his present problem. He had never before prayed where any other person could hear, nor did he especially welcome this particular moment. He did, however, feel that he must put it all before the One under Whose influence he had fallen captive. And soon he felt himself transformed by an overmastering passion. It touched his every word with an unchallenged supremacy. He was encountering an amazing revelation. His voice rose higher. He felt his soul spring into the light of understanding . . .

But the scene grew dim before the eyes of Daniel Addison Streete and the characters went their way of hasty exit. He looked stupidly at the figured paper of the wall and for a moment saw but figured paper — nothing more; as though he, as a director of a great dramatic spectacle, had been stunned by his own technique.

Then a country church appeared, a crowded country church. He saw the congregation: professional men, farmers, gray-haired women, young couples — he saw them all and knew many of them by name. On the platform sat the minister, the self-same man who had been in the printing office a short time ago. And there beside the pulpit was the printer speaking to the eager congregation.

The printer preaching! He had the gleam in his eye and the ring in his voice; the simple mastery of simple words that burned their way into his listener's hearts. Cattlemen were leaning forward and there whispered "Amen's" from sections of the church which had long been silent.

"God bless you, Dan!" they were saying to the printer after that, "God bless you!"

"A young man from among us into the army of our King!" the preacher exclaimed.

But that was not it! No! It must have been the man's passion to serve, to help other men feel and apply the gloriousness of the religion of the Master! That was the secret, of course. What else could make it possible for a man to sway the souls of those who knew him best?

The congregation rose to its feet. The printer was blessing them with a fervent, awesome benediction and soon the service would be over.

As Streete sat enthralled under the spell of this fitting review he surrendered himself more and more to the gloomy repre-

(Continued on page 526)

EDITORIAL

Hello World

"HELLO World! Now don't you go away, doggone your buttons!"

It was late, really too late to be listening to "Old Man Henderson's" agitated drawl, or that of any other, what with the work of the day ahead, already weighing heavily. But that same "Old Man" of the caustic "mike" has an idea all his own as well as a unique method of presenting that idea and the world will listen to a man with an idea and a different way of expressing it, even though it be the self-same world whose very buttons are "doggoned."

There may or may not be weight to the southern Colonel's arguments on the question of the right of free speech, Wall Street "monied gang," governmental crookedness and the what-not which comprises the rest of his long line of pet grievances. I argue neither side of his chosen questions. I am simply one of the many, who at least upon one occasion heard and heeded his mumbled appeal, "Come up closer, durn yuh," for he is a man with an idea. He knows he has an idea. It is an all consuming idea. It literally burns him up inside. Small wonder, therefore, at his frequent and fiery eruptions.

Not only has he an idea, but he knows that idea is correct. You cannot convince him that the "masses" "durn 'em," meaning you and me, are not blind and indifferent to actualities. He is convinced that if you step into a chain store, you are a "dirty, low-down, traitorous so-and-so." He knows, even though he himself sells by mail, that all and sundry institutions of the chain hue are deadly parasites sucking the life blood from every community in which they may fasten their claws.

I don't know all he knows. That is, I am not convinced of all of his convictions. Possibly you are not, but brother H. is convinced and there is no power upon the earth before which he can be made to tremble or still his roar, so, at least, he claims. He will preach his doctrine until the proverbial cows stroll in through the old gate. Why? Because of his unqualified loyalty to his belief. He is right. He knows he is right. He proceeds on the conviction of being right. What moots it, so far as he is concerned, if he be indicated by his admirers, as the only man in the regiment who is in step. As long as he is in step, his concern is that the regiment join him, rather than that he should take their swing. And so, nightly, I am told, Colonel Henderson continues his march and as he steps out he bombasts the simple-minded world and its fool buttons.

Laugh? Of course we laugh, at a sight so ludicrous. But think! Is it ludicrous? This marching alone, even for a cause? I tell you men, you and I would preach to fewer empty pews were our inner souls fired by our Gospel as his is by his convictions. When you challenges the devil and his doggoned buttons with like conviction, with like animation, with like fervor, you will not have to say "Don't go 'way, world" for the world won't want to go away!



The Other Half

I CAN'T vouch for the originality of the story, for he who told it to me is known, not only as one who appreciates the humorous, but is unusually deft in his molding of general episodes that they may fit some specific condition or group. In spite of his serious face as he spoke, I detected an indescribable something which led me to surmise that regardless of its native habitat, Greenville or any other *ville* was a perfectly proper setting in which to present the tale. Hence I pass it on.

Being one of the village fathers, more by divine right than because of a literal fathering

of the town, for he is highly beloved and respected by his townfolk, he was quick to grasp the point of the play and as quick to pass it on for the enjoyment of others.

It appears, so runs the story, that the editor of a certain paper, so far forgot his editorial manners as to print in his sheet, among other things pertaining to the village council, these words, "Half of the councilmen are crooks." The same thing might have been said in more gentle manner. It might have been implied in any of a dozen ways. Yet the editor, for some righteous cause he failed to mention, simply called the attention of the citizens to the fact that "half of the councilmen are crooks."

Just which half was composed of the crooks, he left to surmise. A number of the councilmen saw the notice and proceeded to the editorial sanctum, where by various methods known best to village councils, a wholesome fear was thrown into the very soul of the editor. He had been a bit hasty. He admitted that fact and at the suggestion of the representation from the council chamber, he promised that in his forthcoming issue, he would retract his libelous statement.

The village fathers withdrew, having accomplished even more than they had hoped for and all of them watched with keen expectation for the issue which was to carry the retraction. Finally the paper came and their eyes instantly sought out the editorial page where they found the retraction promised. Under a bold-face caption *Erroneous Statement Made*, they read with uncertain mixture of feeling, "Last week, the editor made the statement 'Half of the village councilmen are crooks! The statement was made in haste, without due consideration of the effects of such a charge. The editor is herein happy to state, by way of correction, that upon sober consideration of the facts of the case he is led to the assertion that half of the village councilmen are not crooks.' "

Many a pastor finds his people rallying to his support not because of what he says so much as the manner in which he says it. Let's stop talking about the lack of support we receive from our people and talk of the loyalty we find even though it may be in fact, the loyalty of the few.

The Second Mile

CHRISTMAS night, as the family gathered around the ample board, the gasoline filling station, which had edged its way into the residential section of the town and squatted its ungainly frame on the property adjoining, was one of the subjects of conversation which seemed to lack little by way of conversational material.

It was too bad! The ringing of the incessant bells which ground out each individual gallon of gas tendered; the bright, white lights that ran far into the night, the noise and confusion; and certainly hewing down the glorious big trees to facilitate entrance and exit to and from the station; these and many other angles of the matter came up for their share of the talk, and as I retired at a late hour and closed the door of my room, I meditated, while sleep gradually came to my eyes, upon unhappy phases of our so-called progress, including filling stations, and I rejoiced that there was no less than a state line between this gaudy yellow eyesore and the snug little place we call home.

The dawn came, and as I busied myself about the morning mirror, which clung determinedly to the enameled window frame, I glanced out over a refreshed world of white, for during the hours of sleep, a soft falling blanket had quietly nestled down over the dirty remnant which remained of the snows of some days ago. With Whittier, I agreed that the old familiar sights of ours had assumed new and unusual forms, particularly the faithful little car, which, having come from afar, refused to impose upon the good-natured beauties in the garage to the point of demanding of them that they give room to her that she might be protected from the snows that were threatening.

An early breakfast was called, for our brief Christmas visit with "the folks" called for both a late arrival and an early departure and we were about to set out upon the latter. At the foot of the winding stair, where once I saw a blessed little auburn-haired mother for the last time, where she lay calmly in a veritable bower of flowers no more sweet than she who rested there among them, I glanced through the window. There stood the same offensive filling station, though possibly softened a bit under the snow which at least partially concealed its ugliness. I walked by the door leading to the porch, set far back from the glorious row of trees which lines the walk. A stranger, with his back to me, was busily at work with a snow shovel, not upon the street walk but upon the flagstone way leading back from the street to the house. The heavy snow was flying under his lusty strokes. His attire was a quiet gray. Across his back, in machine-stitched script, the name of the company whose filling station had come in for so generous and outspoken an attack on the day before.

For no other reason than pure kindness to others, the station attendant was clearing off the snow. Call it what you may, it was an attractive display and my mind goes back to it and to him whose act it was and I thank him for another practical demonstration of the "second mile," and I don't care whether it is a church or a yellow filling station, so long as the folks who run it are real folks, it can be my neighbor and they will find me neighborly in turn.

QmR

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT

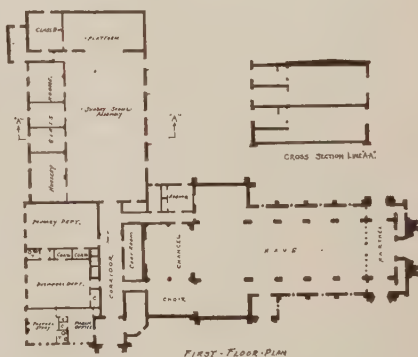
Martin Luther Church, Youngstown, Ohio

The Martin Luther Church, of Youngstown, Ohio, is in the enviable position of being about to start to build early in 1931. By so doing they will take full advantage of the present low building costs. There has not been a time in many years when the cost of both labor and materials was so advantageous to the owner as at present. It is true of course, that labor still expects the same wages as formally, but these wages are based on hours of work and not on actual labor performed. As a matter of fact the mechanic who is fortunate enough to be employed at this time works to his full capacity, in order to save his job and not to be displaced by someone else. This results in a greatly reduced labor cost on the finished church.

We certainly wish that other churches, that expect to build within the next five years, were in the same position that Martin Luther Church is, for they could now effect a saving of at least twenty per cent from the prices that have prevailed for quite a period. When this present depression passes and building once more reaches its normal volume, the present favorable opportunity to build will pass also.

Martin Luther Church is to be Gothic, as shown in the accompanying cut. The church itself will seat 600 including the choir. Upon special occa-

sions, additional chairs can be placed, in order to accommodate a total congregation of 750. The plant will include a complete Sunday school. There will be a good basketball floor. The arrange-



FIRST-FLOOR PLAN

ment of the Sunday school is somewhat of a departure from the departmentalized arrangement that has been advocated by some authorities during the last few years. The Martin Luther



THE MARTIN LUTHER CHURCH

Youngstown, Ohio

WILLIAM E. FOSTER *Architect*



Church expects to have their Sunday school meet at one time in a large assembly room. They believe the value of having the school assemble together far outweighs any possible advantage to be gained from many small assemblies. It is interesting to note that the plan of the building has been so arranged that the organ used in the church can also be used by the Sunday school assembly. This is quite an advantage, as it will give a richness of service that many Sunday schools lack in their worship periods. It is quite logical to use the organ in this way for a large assembly room and we believe that it will be far superior to the ordinary pianos, usually found in a completely departmentalized Sunday school building.

The basketball floor will be used for basketball and church suppers, but not for assembly. This has many advantages over the practice of using the main assembly room for basketball. It makes it possible to have a large church supper the same evening as a church play. Those that attend the

supper, leave the table and go to the assembly room where the play is to be held, without the confusion always caused by trying to stack tables out of the way. The fact that the Sunday school assembles in one body makes this arrangement possible, as it creates the need for two large rooms.

The main Sunday school assembly room extends through two stories and is provided with an adequate stage with foot-lights, also a balcony. A moving picture projection room has been arranged, so that pictures can be used if desired. The Sunday school will also provide for an adequate number of class rooms, so that all classes can have the advantage of undisturbed instruction after the worship period is over.

The church will be built of brick and stone and will be fireproof. The complete plant including the necessary furniture and architect's fee, will cost approximately \$250,000.00.

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department
Presbyterian Church in U.S.*

Religious Education

The North American Congress fostered by the Home Missions Council held its session in Calvary Baptist Church, Washington, D. C., December 1-5, 1930. For the first two days the Congress was broken up into thirteen discussion groups. I attended the one on Town and Country Church Work. It was a large and enthusiastic group which by the discussions proved that the leaders in this department of the Churches' work are doing some constructive thinking. The officers were: Dr. Malcolm Dana, Congregationalist, Chairman; Dr. Ralph S. Adams, Reformed Church, Secretary. The Counselors were: Dr. M. A. Dawber, Director Town and Country Church Work of the Methodist Episcopal Church, and Miss Helen Dingman, Executive Secretary of the Southern Mountain Worker's Association.

The Northern Baptist Church has established a Country Church Department and was ably represented by their new Secretary, Rev. Edwin E. Sundt.

A matter which was considered of prime importance and which secured more attention than any other one topic was religious education. Our town and country ministers in addition to the usual college and seminary education should have special training for their particular work. Rural school teachers are required to take courses on rural education. The agricultural extension agents who are dealing with the farmers and their families are required to have a technical training for their specific task. Every consolidated high school with teachers trained in rural education, every home and farm demonstration agent with their special training, constitutes a challenge to the Church to provide a rural ministry with a technic as fine as that of the public school and the Agricultural Extension Service. In this new day the country people should have a resident qualified spiritual leadership. Not only should town and country ministers be amply trained but it is necessary that they have natural abilities if they are to answer the very challenging task of making America Christian at the sources of its supply.

The following are a few of the resolutions passed by the Town and Country Church group:

Theological seminaries and Bible schools, not now offering such opportunity, should be urged to provide in their curriculum courses for training pastors for rural leadership.

"The Home Missions Council should urge its constituent boards to present the challenge of rural home missions, in the seminaries of their denominations, similar in attractiveness and appeal to that of the challenge to foreign missionary service.

"Boards of Home Missions, state secretaries and conferences, and other administrators of home mission funds, should be urged to provide larger grants for scholarships, to rural pastors for attendance at rural pastor's summer schools."

As many writers of Sunday school literature work in city Sunday schools, write in city offices, and are without practical experience in the average small-town and country Sunday school, it was felt that more intelligent consideration should be given to these small schools where equipment is meagre and the congregations are too poor to pay for the services of expert workers. The Town and Country group expressed itself as follows: "Rural people find it very difficult to adapt the complex large scale system to the small scale churches, and are not receiving adequate assistance and guidance at this point.

"There is a particular need

a. For a curriculum recognizing the natural values inherent in rural life for the use of religious instruction.

b. For the enlistment and employment of leaders of rural life, who shall have a share in writing a school curriculum and literature for the rural church adapted to the needs of the small scale church.

c. For creative assistance in adapting the present curriculum to the needs of the small scale church.

The Town and Country Group requests the cooperation of the Publication agencies, both denominational and inter-denominational, on this important task in the field of Religious Education.

"The Congress shall request the Home Missions Council to create, at an early date, a special Commission on rural religious education to study the needs in this field of service, supply the boards and denominations with important facts, and indicate possible methods and practical suggestions by which these needs may be met.

"It is the conviction of the Town and Country group that agencies of religious education and evangelism should get together soon and frequently to coordinate the work of religious education and evangelism."

June 28 to July 11, there will be held at the University of Virginia the Institute of Public Affairs. I have the honor to direct the Round Table on "Religious Education in the Rural Church." The following is a tentative outline of the program:

1. The Need for Religious Education in the Rural Areas.
2. A Curriculum for Religious Education in the Rural Church.
3. A Program of Religious Education for the Country People.
4. Town and Country Church Leadership Training.
5. Vacation Bible Schools in the Rural Areas.
6. Week-day Religious Education in the Rural Schools.

Some of the best-known leaders in the field of religious education have been secured to lead the discussions. Worship, preaching, and social service are vital parts of the Town and Country Church program; but the teaching ministry of the Church,

especially in the town and country, has been neglected to such an extent that emphasis at this time should be placed upon religious education. There is need for some constructive thinking, planning and acting in this field of endeavor.

For the next two or three months in The Expositor, we expect to discuss practical methods of financing

town and country church programs. We have been discussing the program of the country church under the heads of Worship, Preaching, and Teaching. The following discussions will fall under the head of Service.

Ask you questions on any phase of town and country church work.

Expositions

PROF. A. T. ROBERTSON, D.D.

Answers to Questions

"What is the difference in Paul's question in Romans 6:1 (What shall we say then? Shall we continue in sin, that grace may abound?) and 6:15 (What then? shall we sin, because we are not under law, but under grace? God forbid?) Does he not repeat himself in his argument?"—A. G. T.

By no means, though it is a legitimate inquiry if only the English is considered. In Romans 6:1 Paul surveys the position in the argument at the close of chapter 5 where he has shown (verse 20) that "where sin abounded (*epleonasen*, "became more" from *pleon* more) grace superabounded (*huperuperisseusen*, overflowed like a flood)." "What shall we say then?" Paul asks in view of this flood of grace. With characteristic bluntness and pith Paul puts the view of the antinomians: "Are we to abide (*epimenomen*, deliberative subjunctive of *epimeno* to remain upon) in sin (*lei hamartiai*, locative case) in order that (*hina* final participle) grace may abound (*pleonasei* ingressive aorist active subjunctive, may burst into excess)." Put sharply thus the question is horrible and Paul scouts it vehemently. To go on living a life of sin because God has an inexhaustible supply of grace is worse than ingratitude. It is the inherent selfishness of sin that presumes on the goodness and forgiveness of God that will condone as mere caprice the vices of those saved by grace. It is like a wicked son who assumes that his father's love is without limit and his bank account inexhaustible. No love of honor or high idealism in harmony with the will of his father moves him at all. Paul's answer is an appeal to the new life in Christ. We died to sin and hence can no longer go on living in sin to which we have died.

In Romans 6:15 Paul meets another objection. "What then? Are we to commit a sin (*hamartesomen*, ingressive aorist active subjunctive of *hamartano*) because we are not under law, but under grace?" That is to say, since we are no longer under the bondage of law with its penalties, but under grace with its boundless forgiveness, why worry about an occasional lapse into sin (*hamartesomen*) even if we can no longer continue in a life of sin (*epimenomen tei hamartiai*)? Indeed, why not indulge in sin now and then since no penalty has to be paid? If liberty cannot be license as a rule, why not let personal liberty have some license on occasion? This temptation is as subtle as the one before and as real. The Roman Catholic

scholar Liguori was once quoted by Dr. W. Robertson Nicoll in The British Weekly as arguing that a priest can do no sin, because what is sinful for ordinary folks is not sin for the priest who is wholly under the protecting shield of grace. Paul turns on this suggestion with equal vehemence. We are slaves of Christ or of sin. If we yield to sin, we are slaves of sin. The wages of sin is death.

"Is not John's language unduly sharp in calling a heretic a liar in 1 John 2:4?"—G. H. K.

The passage reads thus: "The one who keeps on saying, 'I know him' and keeps on not observing his commandments is a liar." The word "liar" (*pseustes*) is one not allowed today in polite society in direct conversation. John is speaking in general terms and calls no names though he draws the graphic picture of the loud boaster of peculiar intimacy with Christ on the part of a man who is known to violate Christ's commands. One of these commands John specifies, that of loving one another. He has in mind the Gnostics who claimed unusual knowledge of Christ and truth. They were termed Gnostics (*hoi Gnostikoi*) because of this claim to a special knowledge (*gnosis*). Some of them denied that sin could affect their souls however much the body indulged in vice. They could still commune with God in the soul. John has such contempt for those loud talkers and loose livers that the word "liar" comes very naturally as a just description. One must admit that he seems amply justified in using it. He uses it elsewhere also. In 1:6 he says: "If we say that we have fellowship with him and keep on walking in darkness, we lie and do not the truth." And then in 1:10 he adds: "If we say that we have not committed sin, we make him a liar and his word is not in us." John has no hesitation in calling the man a liar who makes God a liar by his sinful life and words. Once more he says in 4:20: "If any one says 'I love God' and hates his brother, he is a liar." There is one thing to be said for John's use of this word, and that is that it is easily understood. Besides, it is impossible to tone it down and explain it away. One need not advocate the use of this word in sermons, but we should not forget that Jesus called the devil a liar and the father of lying as well as a murderer (John 8:44). It is certain that John, like Christ, had a sharp apprecia-

tion of the horror of sin and particularly in those who claimed to be pious. We have come upon a time when many people seek to tone down sin into a mere mistake or to explain it as a mere heritage of animalism with no particular moral quality.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

CAN YOU DISCIPLINE YOUR CHURCH CHRIST'S WAY?

When I was Bishop over a large eastern diocese (which, by the way, I never was!) I was constrained to more solicitude for the pastoral efficiency than for the pulpit ability of my young ministers. Better pulpit orators than flock overseers, most were; and as overseers all were poorest in matters of discipline. Some were stern; these, of the old style, were in the minority. Others were lax; these, of the new style, were numerous. The heroic but unpopular minority took themselves for modern Elijahs; the complaisant and popular majority imagined themselves modern Pauls — "made all things to all men." Few or none adopted the Christ way of discipline. Yet then, now, always, his way is the ideal; as a few specimen "cases" will demonstrate.

1. When the Twelve Quarreled for Precedence. Mark 9:33, seq.

Kai ehlthon eis Kapharnaoum. Kai en teh oikia genomenos epehrohta autous, Ti en teh hodoh dielogizesthe? And he came to Capernaum. And when in the house he asked them, What were you squabbling about on the road? *hoi de esiohpohn, pros allelhous gar dielechiheisan en teh hodoh tis meizohn,* But they were silent, for between themselves they had been quarreling along the road, which one of them was the greater.

Fine exhibit, this: twelve chosen companions of the Son of God scrapping over some petty imagined pre-eminence amongst themselves! The matter is one which Jesus cannot merely pass over. How then does he discipline these self-seeking disciples of his? Give them a severe "dressing down?" They deserve it. But, no. First, he sits down. This itself is a gesture of friendliness. Next, he gathers them all close about himself, where he can lay his hands upon their knees, look into their eyes, get very near to their hearts. *Kai kathisas ephohneshen tous dohdeka.* Then in soft tones he enunciates a great, thrilling principle of heaven's kingdom for their thinking *kai legei autois, Ei tis thelei prohtos einai,* If any one (of you dear fellows of mine) aspires to be chief, *estai pantohn eschatos kai pantohn diakonos,* the way to that pre-eminence is in greatest serving! Of all, last; and of all, servant: this is the road God's Son has come to tread; and it alone leads to glory. (Matt. 20:28; Philippians 2:8-10.) And then follows that beautiful, pungent, poignant little drama sermon of measureless content: *Kai labohn paidion esteshen auto en mesoh autohn kai enagkalisamenos auto*

It would do many people good to have a healthy appreciation of the vigorous language in the First Epistle of John. In particular people have a right to hold preachers to the highest ideals of holy living because they preach the clean life for others.

eipen autois, And taking a little child he set him in the midst of them, and putting his arms about him he said to them: (Matt. 18:3) *Amehn legoh humin, ean meh straphete kai genehsthe hohs ta paidia, ou meh eiselhete eis tehn basileian tohn ouranohn,* Verily I say to you, unless you turn and become as little children, you shall not even get into the kingdom of heaven! *Hos an* (Lk. 9:48) *deksehtai touto to paidion epi toh onomati mou eme dechetai, kai hos an eme deksehtai dechetai ton aposteilanta me: ho gar mikroteros en pasin humin huparchohn, houtos esin megas,* Whoever receives this little child in the name of me, me receives; and whoever me receives, receives the One sending me; for the one becoming (or being) the least among you all, this one is great!

Rebuke of their shallow self-seeking? What could have been tenderer, yet more severe! Discipline? What could have been more effective! Nevertheless, he had cut no one, no rankling wound was left, and every true disciple loved his Master the more for the marvellous life lesson so delicately administered. Now consider by contrast the church discipline of a young Elijah I knew. His congregation, to which he had but lately been called, put on a popular dancing excursion to raise church funds. The young minister was flaming with holy indignation, and from the pulpit on the following Sunday he made a stern denunciation of such unchristian worldliness. Brave as Elijah before his Ahab, he spoke burning words; and knew himself for a moral hero. Doubtless he was; but "a bookful blockhead," just the same! The outcome? He lost his people's hearts, lost his church, lost his chance. Yet even so, I hold his severe and tactless truth telling nobler than the easy complaisance which nor dares nor bears brave witness for the right. But O, if only he had done his pastoral disciplining in Christ's way!

2. How Jesus Dealt With Honest Doubt. (a) Nicodemus. (b) Thomas.

Ehn de anthrohpous ek tohn Pharisaiohn, Nikodehmos onoma autoh, archohn tohn Ioudaiohn: houtos ehlthen pros auton nuktos kai eipen autoh, Rabbei, oidamen hoti apo Theou elehuthas didaskalos; oudeis gar dunatai taula ta sehmeia poiein ha su poieis, ean meh eh ho Theos met' autou.

Nicodemus is an earnest-hearted sceptic (*skeptikos*, thoughtful, fr. *skeptomai*, to look carefully, consider earnestly); he wants light; he admits Christ's commission from God as teacher, but sees no further. He comes, ready for a profound discus-

sion. How will Jesus handle him? Avoiding all deep and abstract theological debate he puts the matter up to Nicodemus point blank, as a matter of his own spiritual condition. "Man! *You* must simply be made over; get a new spirit; be born again through the Eternal Spirit! Time enough then for theological discussion." And forthwith Jesus gives to Nicodemus the simplest, sweetest, clearest proclamation of the Gospel ever heard. John 3:16.

But now for "Doubting Thomas." Not there when the risen Lord had appeared to the others, Thomas had said, "I will not believe, unless I have absolute proof by sight, touch, feeling!" Well, one week later Jesus came again: *Eita legei toh Thohma, Phere ton daktulon sou hohde kai ide tas cheiras mou, kai phere tehn cheira sou kai bale eis tehn pleuran mou, kai meh ginou apistos alla pistos.* John 20:27. To the theological doubter, Nicodemus, Jesus had given the personal challenge of the Gospel; to the practical doubter, Thomas, Jesus steps down to grant the demanded physical evidence. *Apekritheh Thohmas kai eipen autoh, Ho Kurios mou kai ho Theos mou!* And so Jesus captured them both. Yet does he, uncomplaisant, add to Thomas a gentle rebuke. When I was a youth, however, any doubter however honest was like to be "put out of the synagogue." My own pastor, a sweet and most able man, was sternly excommunicated and cast out. This was not the Christ Way.

3. How He Handled Willful Unbelief. (a) Carping Critics. (b) obdurate Enemies. (c) Judas the Traitor.

Much of the Synoptics, and chapters five to eleven of John's Gospel, are composed of accounts of the antagonism to Christ of carping critics; who gradually hardened into obdurate enemies determined upon his death. Christ's handling of these opposers is in two stages: first and for long, a patient, tolerant, forgiving love which sought to win them; but finally and inevitably, a holy indignation, stern and terrible. Mainly expressed in quietly spoken parables, keen and searching, it at times flamed out in fierce denunciation, as in Matthew's twenty-third chapter. The final crisis, and spiritual catastrophe for the Jewish leaders, are portrayed in John 12:35-41. Which whole history is reproduced in miniature in Christ's three years' dealings with the Man of Kerioth. Trace that story from the whole night of prayer, and the morning choosing of twelve and naming them "apostles." Luke 6:12-16. "Judas Iscariot, who became a traitor," is last in the list; but from that time and for two full years he walked with Jesus. He was even made treasurer of the little group (with that office's temptation (John 12:6), and continued to share Christ's loving watch care and instruction with the rest, on equal terms. But the Sun which softened and fertilized the other hearts baked and sterilized his own: and all the time Jesus saw and knew. Early in the third year came the declaration: "One of you is a devil." Yet so careful was Jesus in his bearing that up to the very night of the betrayal the Eleven seem not to

have suspected to whom he referred. So that last year crept on and on, hardening the heart, fixing the obdurate will, determining the destiny, of this "son of perdition." John 17:12. Was Christ disciplining Judas? No. Judas had made his irrevocable decision; the Holy Spirit had left him; "his own place" was waiting for him. "Discipline" is for "sons;" but they who are "bastards, and not sons" (Heb. 12:8), are left to "gang their ain gait" in their chosen way . . . to its END!

4. Christ's Tonic Treatment for Faltering Faith. (a) John the Baptist. (b) Two to Emmaus.

The faith of the caged, forsaken Eagle of the Jordan falters in black Machaerus. *Kai proskalesamenos duo tinas tohn mathehtohn auoiu ho Iohanehs epempsen pros ton kurion legohn, Su ei ho erchomenos eh heteron prosdokohmen?* Lk. 7:19. Is "Elijah" showing the white feather? Will Jesus admonish him severely: "My forerunner must be made of sterner stuff?" John's disciples come, deliver their message. "Stand and watch an hour, ere I give my answer." In that one hour Christ works many miracles of healing. "Go back now; give my answer." We rejoice in his majestic testimony to John which follows; but we rejoice yet more in the courage, cheer and confidence which Christ's works and words bring to that prisoner: — "Believe! Be strong! All is well, for I AM HE!" And thus Jesus has proved that when the eye of faith of a true soul is filmed, not by sin but by pain, it needs no surgeon's knife, but a tonic bath of healing balm.

Turning now to the Two going to Emmaus, we have a case similar in faltering faith but differing in the cause thereof. These Two had failed to study the Scriptures worthily; had failed in spiritual insight; had been "slow of heart to believe." Christ's discipline fits. He first rebukes; then illuminates; then reveals; and so sets their hearts on fire. To these Two also come the floods of courage, cheer, confidence, which sweep away all doubt, all despair. What a glorious disciplinarian Jesus was! Why are not We?

5. How Christ Restored Repentant Peter.

Peter's heart was all Christ's: but Peter was impulsive, heady, unstable. He adored Christ; swore to die for him; yet the same night passionately denied him. Now, what will be the Christ way of discipline for such a man? Discipline? Think what poignant, soul searching awesome things Jesus might well have spoken to that uncharacterizable renegade. What *did* he say? Not one word! "The Lord turned and looked — simply looked — at Peter! But that lightning thrust went through and through his inmost soul.

Now read John 21:15-17. If John 13:30 sums up "A Soul's Tragedy," we have here the Drama of a New Soul! A spiritual furnace, super-heated: a soul walking through that fire: with him, One like unto the Son of Man: out from that crucible comes forth at length a re-made spirit, a soul new born! Thus did Christ's divine way of discipline make of the brass, GOLD!

Psalms 42 and 43—The Exile's Cry

THE REV. PROF. PAUL H. ROTH, D.D.

"Thou madest us for Thyself, O God, and our heart is restless until it repose in Thee." It is hard to improve upon Augustine's famous saying. The words speak the deep experience of countless wayfarers who after long wanderings have at last won home. There is in them also that strange compound of turmoil and peace that marks even the highest experiences, for we live in an imperfect world and there is that in us which cannot find perfect fulfilment here.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" It is the voice of all time and of all humanity. Who that reads the modern books can doubt that it speaks for today? They are in the most constant tradition of human thought, that of the quest of God. Read Babbitt and Foerster, Lippmann and Dewey, Henry Adams, Barnes, James, Huxley, to name a few writers at random; they will find a god or make one. Man can no more help seeking God than flowers can keep from turning to the light, or water from finding its level.

The writer is an exile, far from home and from the beloved temple, God's house. His environment is unfriendly, even hostile, for those near him taunt him with the ancient fling "Where is thy God?" They make his forlorn condition matter for an indictment of his religion. Much good his God had been to him! An exile indeed was he, not from country only but in respect of those matters that are man's very life.

Thus it comes to pass that this lonely man who opens his very soul to our view speaks for you and me; for we are all exiles. None of us is quite at home here. True, indeed, there is all the difference that separates East and West between those that have found and those who have not found the Way. Yet so great is the space between what should be and what is, between what we desire and what we achieve, that strongest saints have always confessed that we have here no continuing city, that we still see the promises from afar and that we are strangers and pilgrims in this present world.

We are immensely dependent upon our fellow-man; what he thinks and how he feels, what his various sympathies are, constitutes our soul environment. And when that environment is unfriendly to what we hold true and dear, there is struggle indeed to keep the faith and to hold the soul alive. That is precisely the position of this exile. "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" Again and again he strikes this note; "the oppression of the enemy," "mine enemies reproach me," "an ungodly nation," "the deceitful and unjust man." It will always be one of man's hardest fights to stand out against what John calls "the world."

This is a psalm of struggle. There are two voices in colloquy. The voice of complaint and the voice of expostulation. The voice of depression and the voice of hope. At the end the voice of hope and trust predominates and the psalm (for Pss. 42 and 43 are one psalm) ends upon a note of joyful assurance.

The master critic Ewald praises this prayer-poem as a jewel among psalms and has used these discriminating and appreciative words: "The two voices (of apprehension and of trust), which at the beginning stand out in entire discord and almost harsh antagonism (2-6), are at last brought into loving harmony, so that emotion and insight, excitement and thoughtfulness are wholly reconciled, and are intimately blended. All this without artifice or constraint; the true expression of the struggles between two contending forces in a spirit at once susceptible to tenderest feeling, yet upon reflection full of strength. The art consists in the highest naturalness, and the purest inspiration. The imagery also in all its details is in the highest degree tender and poetical."

Psalms 42 and 43 are really one psalm. The writer is in the same situation in each; the general style, the structure, the recurrent refrain bind them together. Moreover Psalm 43 has no direction to the musicians as the others have. The one psalm has three parts. In each part the psalmist's anguish of spirit breaks out into lamentation, and then is stilled by the voice of his fundamental faith in God. The divisions are marked by the exceedingly beautiful address to the soul which occurs three times, vss. 5, 11, and 43:5, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance." In the third part the two voices coalesce in one, and the former mingling of fear and hope passes into the language of assured faith.

There is something haunting about the refrain, Why art thou cast down, O my soul? and something so answering to so common an experience among those who undertake for God that it has become a "comfortable word" to many. It thrilled the Great Prince of Kiev Vladimir perplexed in the struggles of a new government. It expressed the yearnings of Luther in dark hours of the Reformation. Said Cardinal Archbishop Henry Manning, "The verse, 'Why art thou cast down, O my soul? etc.' always seemed a voice to me. Every day in the daily mass it comes back to me." It is a great text against the tyranny of the emotions that appresses us. The feelings are an ebb and flow, we are liable to unreasonable fears and causeless depressions. It is then that we need to summon the truer, stronger soul of us to master these spectres. It is then we argue with ourselves upon the basis of proved experience and of faith, recalling the God Who has never left us in our need.

A psalm so vital as this could proceed only from a man who had drunk deeply of life's cup. What figures he uses! His need of God is figured by the gazelle driven by the most compelling of physical appetites, thirst for water. He *thirsts* for God, "the living God." In Him only is life and the food of life. In godless surroundings "tears" are his "meat day and night." He turns from these things to remember the happy past, how he "went along with the throng, and led them in procession to the house of God, with ringing cries and giving of thanks—a festive multitude." The remembrance is bitter-sweet. Yet the God of such mighty experiences in the past is full ground for hope. Thus he comforts and exhorts himself.

Somewhere across Jordan, by the Hermons, by some hill called Mizar, "small," far from beloved scenes of church and country, where the wild springs of Jordan dash down the mountains, the exiled singer takes up his lament. The majestic mountains daunt him and enhance his mood, the swift torrents around him and their headlong rush bewilder and intimidate him. All is strange

and disturbing. Deep calls unto deep, as if one wave called to another, and all pass over him, the image of the flood of affliction in which his soul is submerged. Even so, he does not succumb, but summons faith to the rescue against the emotions. "Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me."

Thus the waves of fear and hope, of faith and doubt, continue to beat against each other in this psalm, one deep against another, until at last conviction prevails and the tempest allays in the calm of perfect assurance. Sadness and fear are overcome, the man of faith has found his balance again. It is not that he has found some magical deliverance out of outward troubles, but that he has refound the strength that is made perfect in human weakness, enabling him to bear what life puts on him and to triumph withal. Hence the great closing refrain: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God."

Sermons

You Who Are Above Temptation

Morning, February 1, Septuagesima Sunday.

The Rev. Clarence E. Macartney, D.D., Pittsburgh, Pa.

"Wherefore let him that thinketh he standeth, take heed lest he fall."

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." 1 Cor. 10:12-13.

I had preached a sermon on temptation. The sermon was suggested by the fragment of a sermon that I had once heard sitting on the steps of a Scottish church on the Isle of Bute. As I gazed on the beautiful twilight panorama of sea, mountains, islands and the sky, this sentence, like a voice from another world, came rolling from the preacher through the open door: "Every man has his own ladder down to hell." This gave me the caption for the sermon on temptation. Shortly afterwards, I received a letter in which the writer said: "Every man," you say, "has his own ladder down to hell." But what about the woman? She has her temptations just the same as a man, and if I might say, more. You who have never . . . are above temptation. We are put on this earth to be tempted. But whether we are strong enough to avoid it, no one but our selves can answer."

Man, undoubtedly, has temptations about which woman, fortunately, knows nothing, and which, by the fundamental nature of things, are much

more intense. But when I said, "Every man has his own ladder down to hell," I used the word "man," not as in contrast with woman, but in the sense of humanity. All human nature is temptable. The comment of the letter had in it two false assumptions. First, that any one is above or beyond temptation; and second, hinted at, although not plainly stated, that the temptations of this particular person were too strong to be borne and that victory was impossible. Both of these positions are false. No one is exempt from temptation, and yet no one is helpless before temptation.

The first text, "Let him that thinketh he standeth, take heed lest he fall," is a warning against the universality and subtlety and malignancy of temptation. The second text is of a nature to encourage every tempted soul, telling him that for every temptation there is a way of escape. The first text warns against presumption. The second text warns against discouragement and despair.

I. No One is Above Temptation. The tree of the Knowledge of Good and Evil in the midst of the Garden of Eden is a parable of human life, and no one who enters the Garden of Life can escape being tested by the Tree of Temptation.

There is no profit in the discussion of why the providence of God permits temptation. The plain fact of life is that He does. Whatever Christ meant when He said: "Lead us not into temptation," He certainly did not mean that we are to ask

for a life unassailed and untempted. He Himself did not ask for that, but was made perfect through suffering. The clue to the petition in the Lord's Prayer is in the clause which follows, "but deliver us from evil," literally, "the evil one." It is not difficult to state the moral values of temptation. We cannot think of moral strength and character without temptation, and while we may lament the fall of a tempted man, we can remember that there was no other path by which he could come to strength but by the dangerous path of temptation. Great are the trophies which are won upon this dark and grim battlefield. All this is set forth for us as in a parable in the story of the temptation at the beginning of the history of the human race; and again, in the temptation of Christ, the second Adam, which was a prelude to his redemptive work. There is a saying of Goethe, that talent is formed in solitude, but character in the storms of life. If a man is going to develop talent in any line, he must spend much time by himself. But character is formed in the storms of life and by contact with human nature and the world.

The writer of the letter was mistaken in imagining that any one was above temptation. Perhaps it would do no harm for one to think of *another* as beyond temptation, but for a man to think of *himself* as above temptation would be almost fatal. One of the powerful English novels of a generation ago tells of the depths into which a man who was heir to the best had fallen. When at length he came to himself and repented, he said this about his fall: "I fell because I deemed myself above temptation."

Temptation is as diverse as human nature. Nevertheless, it follows certain lines of attack, as set forth in the temptation of our Lord—the body, the mind and the spirit. There are two facts about temptation which make it double dangerous. The first is the unlikely temptation. We are all conscious of certain downward tendencies and inclinations. There, we say, we could be tempted, be in danger, and, possibly fall. But along other lines a man says to himself, "There is no danger. That sort of thing would make no appeal to me." Yet this very temptation may prove to be the fatal one. "Is thy servant a dog?" exclaimed Hazeel when the prophet Elisha sketched his career in crime. Yet, as soon as he went out from the presence of the prophet, he began to perform all that had been predicted for him. A man may fall where he thinks he is safest and strongest. Moses was a meek man, and yet arrogance and anger overcame him. David had a wonderful sense of God, and yet animalism engulfed him. Peter was naturally a brave man, but fell before the pointed finger of a serving maid. The safe thing for us all is to remember that we share human nature, and that for human nature no

temptation and no fall is impossible or unthinkable. Rather, we ought to say to ourselves, "Let him that thinketh he standeth, take heed lest he fall."

A second dangerous fact about temptation is the suddenness, the unexpectedness with which it may strike. It is one thing to know of some dangerous inclination in our nature and be taking measures against it, before it makes its final assault. We have time to rally our scattered outposts and blow the trumpet of resistance. But it is a different thing when, suddenly, as the devil did with Christ, in a moment of time, temptation shows to us all its kingdoms and flashes before our eyes and mind all the lure and fascination, the glitter and the delight of evil. It comes upon a man before recollection and judgment have opportunity to set themselves against the blow. If the man has not disciplined himself by prayer and watching before that moment, there is little likelihood that he will stand before the tumultuous assault of the evil one.

None can overestimate the diversity, subtlety, the charm and the urge of temptation. It flows through human life like a subterranean river. While seed time and harvest have followed each other on the earth above in quick rotation, while kingdoms have risen and fallen again, the river of temptation, always the same, flows darkly and rapidly through humanity. Temptation breaks on the shores of human nature like the ocean. Now that ocean is calm and peaceful, gently heaving its breast, as if asleep, bearing not the least trace of dangerous and destructive power; and now it is raging in its fury. So is the ocean of temptation which lies around the coasts of human nature. How many shipwrecks strew its shores, or litter its dark and unsounded bottom. Yes, Christ was not speaking without a reason when He said, "Watch and pray, lest ye enter into temptation."

II. Dangerous Though It Is, Temptation Can Be Met and Conquered. "There hath no temptation taken you save such as is common to man." Paul's thought here was not, primarily, to tell tempted people that all men were tempted like as they were, but that no man was tempted beyond the power of resistance. The meaning is, "There hath no temptation taken you save such as man can bear." You and I are subject to temptations; but, they are a man's temptations, and we do not need the strength of an angel to meet them and conquer them.

Those who have yielded to temptation are tempted again to make light of their fault by saying that the temptation was greater than they could bear, that they were swept along by a force without and beyond themselves, and which could no more be resisted than a chip floating on the surface can resist the angry foaming sweep of a

swollen river. This is not a true account of the situation. Man is not weak. He has awful powers lodged in him if he will use them. But they must be used in conjunction with God.

"God," Paul says, "is faithful, and will not suffer us to be tempted above that we are able." Paul does not say here that temptation can be conquered because man is strong, but because God is faithful to those who put their trust in him. Just as in the redemption of our souls from sin, so in every other department of our religion, it is not what man can do or plan, but what God will do, that our hope lies.

Traveling through the mountains of Norway, or in other rugged countries, I have often looked at the forbidding barrier of mountains in front, and wondered where the road could find a way through the great rampart. The opening would not disclose itself until we were almost up against the face of the cliff. Then the road wound its way through the pass. The pass was always there, no matter how lofty or rugged the mountains. So, for the tempted soul there is always a way out, a way of escape, if he will take it. All that temptation can do is to present to a man a choice, and let him decide whether he will lower and degrade himself or conquer the temptation and decorate himself. Temptation is man's opportunity for evil or for good. Of itself, it is nothing until connected to the will of man.

It is not that God proves faithless when men fall, but that we ourselves have proven traitors to ourselves. Looking back now over the past days, or weeks, or months, when you consider how you have neglected God's proffered help — prayer, worship, sacraments, the Scriptures, and meditation — what else could you have expected than failure? What easier victim could temptation have found? And if unscathed by temptation, it is only because you were not assailed, and not because you had prepared yourself to meet it.

"When thou passest through the fire it shall not kindle upon thee." The fire of temptation can not hurt a man who walks with God, any more than Nabuchadnezzar's furnace could hurt the three Hebrew lads at whose side walked a Fourth One, like unto the Son of Man. There is a legend of a godly woman who was shut up in a gloomy prison for forty years. With a piece of iron she had written and cut into the stones, wherever there was space sufficient for it, the words: "Resist! Resist! Resist!" This was to encourage and strengthen herself and to inspire those who after her might come into that dungeon. Satan is strong, but he fights in chains, and there is one

thing which he cannot overcome, and that is the resistance of one who fears God and shuns to do evil.

There is one thing about temptation which, I fear, is often left unspoken in our public comments upon it, and that is, the tempting of others. The Prince of Darkness does his work through other men, just as God does His work in this world through men who hear His voice. Satan is the ultimate source and author of temptation, yet it is sadly and fearfully true that men deliberately tempt other men. One black soul likes to bring a white soul into the same condition. One fallen person has a diabolical delight in bringing another down to the same level. Christ measured the depth of this sin when he said that for the man who made one of his disciples to stumble, it were better that a mill stone had been hung around his neck and that he had been drowned in the depths of the sea. However much we have been marred and scarred by the tempter's shafts, let us at least see to it that ours shall not be the guilt of tempting another soul. If in hell there are gradations of punishments, as the words of Jesus about few and many stripes would seem to indicate, then hell's severest retributions must surely fall upon the souls of those who have deliverately and malignantly tempted other men.

Although so many tragedies and sorrows gather about this fact of temptation, here also there is glory and the beauty of strength. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love Him." There is no crown to which the brow of man can aspire, comparable to that bright and unfading crown which rests upon the head of him who has overcome temptation. This is the purest cup of life's joys. No one can bestow this honor upon you. No one can pray it on you. No one can wish it upon you. It will be won only by your own courage, faith and endurance. Mark and Matthew tell us in the beautiful poetry of their Gospels that when Jesus had overcome the temptations in the wilderness that the angels came and ministered unto Him. "Then the devil leaveth Him and angels came unto Him." Sometimes the devil leaves us broken, degraded, besmirched and burning with remorse, while guardian angels with averted countenance flee away, crying: "Fallen! Fallen! Fallen!" But the souls who like Jesus have flung themselves for refuge upon the Eternal God, and overcome temptation and escaped from the evil one, they know what it is to talk with the angels.

Hills to Climb

Evening, February 1, Septuagesima Sunday.

Rabbi Abraham J. Feldman, Hartford, Conn.

I. On the morrow, as we follow the traditional Scripture lesson assigned for reading, we shall be impressed again by the significance of an impressive scene. We will read of Abraham, the first of the Patriarchs, being urged by an Unseen God, to take his son, his only son, him whom he loved so greatly, even Isaac, and go with him unto Mount Moriah and there upon a place to be pointed out to offer up this son as a burnt-offering. We will read that Abraham "took into his hand the fire and the knife; and they went both of them together." On to the hill they went and together they ascended it. But, there, instead of offering a human sacrifice, a new understanding, a new vision of God and life came to the Patriarch. No longer was human sacrifice acceptable or desirable. No longer was God to be worshipped in that barbaric manner. And in that new understanding, a new blessing was vouchsafed him and mankind. A forward step was there taken in man's ascent from the lower to the higher level of Faith. And Abraham named the place "Adonai-Yireh" for so "it is said to this day: In the Mount the Lord is seen."

My dear friends, we stand in this twilight hour, and if we be rightly attuned we should even now be conscious of an urge within us to adventure greatly, to aspire nobly. Something within us stirs, and methinks I hear the monition to seek out the hill where God could be seen and known, and there to receive, perchance, a certain and clearer vision of Life, and of Duty.

II. "And they went both of them together."

My people, come with me to the Hill of Vision! Come, let us go together; let us scale the heights. Come, let us leave the sordid life about us, let us leave the humdrum things, let us escape from the air laden with pollution. Come, let us go in search of the purer, rarefied atmosphere on the Hill. Let us go to the place where the vision is clearer. On the hill a better vision is always assured. On the hill one gains a perspective one cannot have in the valley. The vision from the hill is more inclusive. From the hill one perceives more clearly the nature of the topography. There one sees more of the landscape and one sees further.

You see — down below, in the valley and on the plain, one can see many minute details. But one sees not the whole. Only parts can be discerned, small fractions and sections are visible only. For, below, we are restricted in our vision, we are constricted in our understanding; our environment limits and circumscribes us. We live within the four ells of our individual contacts and pursuits. And often we come to believe that only that which our physical eye sees, or our hands touch, is true and matters. All else is not real, and does not matter. Our own immediate interests, they are all that matter, we think, and we become so inured, so accustomed to them, that many

come to believe that all there is to life and living is contained in just this immediate environment of ours. What is not of it and in it — we believe to be unreal, untrue.

You will recall, perhaps, Plato's great allegory of the cave. A group of men from their childhood are seated in the remote recesses of a deep cave, their backs to the mouth of the cave, their legs and necks so shackled as to constrain them to look straight ahead into the darkness. There they live and spend many years, and their experience of men and life is limited only to their impression of occasional shadows on the walls of their cavern. Truth, fact, reality — these are only the shadows of things they do not see and do not observe.

Then, one day, one of these men is unshackled, and is permitted to go out into the light of day. At first he is blinded from the unaccustomed light. And then, he begins to see and observe and learn that what erst he thought to be reality was only a shadowy semblance. The learning process is difficult. For a while he continues to believe that his old experience was real and his interpretation of it — the only truth. But slowly he begins to recognize that now he is nearer reality than he ever was, and that his colleagues in the cave were still looking at phantoms only.

One day, he is dragged back into the cave. His judgment now is different from that of the others. His interpretation is different. His understanding deeper. He had seen reality whilst they see but phantoms and shadows. He becomes a laughing stock; forsooth, he is an idealist now. And they, the self-acclaimed realists who have no knowledge nor concept of the real nature of things, believe him to have gone wrong by the the experience, "and that it was not worth-while even to attempt the ascent." "And," says Plato, "if anyone endeavored to set them free and carry them to light, would they not go so far as to put him to death, if they could only manage to get them into their power?"

How like unto most of us are those prisoners in the cave! How purblind and mistaken we are as to values! How unjust to those who have touched and perceived reality! How quick to insist upon our limited, narrow experience as all that matters and is worth-while!

Let us look at our lives. For most of us, our business, our profession, our particular occupation, is not that the end-all and be-all of interest? For most of us, are not the daily routine and grind of life like unto the chain that shackled by necks and legs the prisoners in the cave? These are our supreme concerns. Nothing else really matters.

For relaxation whither do we flee? Why, only to such social contacts as are of necessity limited to a very small social circle of people who generally are shackled as we are, who perceive the same phantoms and adjudge them real, people who generally have the same ideas, the same interests, indulge in the same kind of talk, with no greater, deeper insight than is that of the manacled prisoners of the cavern.

When we go beyond the limited social circles, and think in terms of the community, when we think and talk of our city, our State, and sometimes of our nation, we do so largely only in so far as these affect us personally and individually. We view these, again, from the level of circumscribed experience, and, honestly, we are very selfish and therefore very unstatesmanlike, and utterly unvisioned in our approach. We see, so very little beyond the small circumference of which we are the centre.

The consequence is that we become tragically provincial in all of our relationships—in our vocations, in our social life, in our political grasp, in our understanding. Our horizon is found not much further away than the tip of our nose, or it ends at the visible periphery of our personal concerns. And as we surrender to this provincialism our process of living is essentially nothing other than vegetative. To the unthinking and unsensitive amongst us there never comes a vision of real beauty, *there never comes even a sense of discontent*. Whilst to the sensitive ones there comes often an unhappy discontent that is born of the consciousness of being chained to the walls of our environment, helpless to tear or break away, and with it a sense of *ennui*, of boredom, a feeling of "what's-the-use," that leads to cynicism, and often, in resignation, to a withdrawal from life and its challenges into the unhappiness and morbidity of our own shells.

As I go through life, as I grow older, as I observe more and multiply my contacts with men and affairs, as I go about quietly observing and evaluating, the more do I see of these ingrown souls, these people who have become spiritually strabismic from a habit of too closely, too persistently looking down the length of their own noses!

III. Tonight, I wish not to deal with things in the valleys of life. On the morrow, and on other occasions during this season I shall address myself to them. Tonight I would rather strike the key of upwardness, of hopefulness. Tonight I would rather point out the other path which habitually we do not tread. Tonight I would rather urge you and myself to a realization of the fact that what we see and touch and taste are not all there is to life or to us. Tonight I ask you to dwell—if only for a short while—on the Hill of Vision, on the heights where ideals are perceived.

It was on the hill that Abraham received a new vision and understanding of God and life.

It was on the hill—we are told—that Moses received the moral law.

It was in the hill that Moses received the ideal pattern and design by which he built the sanctuary and its utensils on Israel's march through the wilderness.

It was from Nebo's height that Moses perceived the Land of Promise, and there he died, but happy in the knowledge that the Land of Promise is neither phantom nor shadow, but reality.

It was on Horeb's heights that Elijah heard the still, small voice of God which in the storm and grind of life in the valley he could not hear.

When Samson was held captive by the Philistines in the city of Gazzah and there seemed to be no escape for him, we are told that he ripped the gates of the city out of the confining wall and carried them to the top of the mount near Hebron where he found himself free.

So, remembering these, I summon you to climb the mountain with me, not a physical mountain, to be sure, but to the heights where our hearts and souls may soar, and the realization become a conviction that life is not all subject to the limitation of our physical senses.

IV. Let us recognize and acknowledge that ideals exist! Strange as it may sound, there *are* people who seem not to know it! Strange as they may appear to some of us, there are people whose lives are eloquent with nothing so much as a denial of ideals! Judged by their ways of living, by their manner of dealing with their fellows, by the things that engross their attention, by their standards of doing, one would think that there is no other level of being than theirs, that sordidness, avarice, vileness, are praiseworthy; that human kindness, decency in all relationships, sensitiveness to the finer things of life, are reprehensible and culpable.

And yet, there *are* ideals, great, sweeping, compelling ideals! There is the ideal, the fact—that is God! There is the reality of this Supreme Being, incorporeal, invisible, unmerchandiseable, not to be discounted in the bank nor to be locked up in a strong box, yet a real, stirring fact, the summation of all that is good and true and noble; the source of all, the goal of all; the Father—compassionate, sometimes stern, often inscrutable, always accessible; the Friend—considerate and reliable; the Companion ever present—in our joys He rejoices with us, in our sorrows—He cheers and sustains us. God—the Ideal Supreme, the Ideal Superb, the Ideal Transcendent!

There is the ideal of Justice between men, not the Justice that is punitive, that punishes, that exacts eye for eye and tooth for tooth, but the Justice that is a state of mind, an attitude of life that recoils from hurting another, from depriving another of his just due, that recognizes the rights of others to happiness, to comfort, to a chance to make life vibrant with joyous significance, the Justice that does not press down but lifts up, that does not impoverish but enriches the soul; the Justice that does not destroy what could blossom into beauty, that does not heedlessly crush what can give joy and delight to another.

There is the ideal of Man which is implied in the recognition of the dignity of man and the dignity of human personality.

There is the ideal of Brotherhood that sees in every man a child of God, and in every nation another branch of the divine household; the Brotherhood that sees in every man a friend, and in every human being a vehicle of divine intention and purpose; the Brotherhood that spells fellowship and confidence and good-will.

There is the ideal of Peace, not the Peace that is passivity and indolence, but that which is nobly and adventurously creative; not the peace

that is just non-resistive to evil, negative peace, but the peace which banishes rancor and hatred and injustice and wickedness, that recognizes the right of all men and all nations to "a place in the sun," and grants to all the right inalienable to fulfill themselves and to be themselves though they differ radically from us.

These, and other ideals which might be mentioned, are ideals which have priceless value when appraised in terms of the Kingdom of God. And let there be no mistake about it. Howsoever the stupid and the sinner and the wicked may sneer and scoff, these have compelling force. They are *forces* which have changed and are changing the world, they are *the* forces that transform, *they* are the progressive, propelling forces of civilization!

And so, as I ask you to ascend the heights with me and acknowledge the existence and value of these, I invite you also to make some or all of them not just ideals, but *your* ideals, and with them as your lodestars dare to advance toward their realization.

I can hear some say—"He is a dreamer. He is dreaming dreams for a world that is wide awake." And my answer is: You are precisely right. *I am* dreaming, but in a world that has *always* dreamed when it wanted to advance! I accept the appellation of dreamer, and I challenge you, too, to dare to dream. But when you dream, let them be noble dreams not nightmares, let your dreams have sweep, horizon, scope, beauty.

V. May I suggest this? It is true, eternally, gloriously true, that *we are what we dream*. Captain Wolfgang von Gronau, the intrepid German aviator who recently flew across the northern sweeps of the Atlantic, said the other day, and he spoke truly: "One must have some daring if one is to live dreams."

Is not this the real test of the value and worth of dream and vision—that one *wills* to convert the dream into reality, that one desires the world to be as it was seen from the heights, and that one wishes for himself to be as he was or is for the

dreaming moment. When we thus dream we create new, different, higher standards for ourselves, and these very standards help us, aid us to become what the ideal standard demands.

After all, which is the noblest life? Surely not that which never would rise above itself. Surely not that which never knows the joy and the bliss of an ideal discontent. The smug are never noble. The contented are never great. The satisfied are never creative. The static are the satisfied. They are the stunted in life. And the enslaved are those who would not risk to tear the very gates out of the walls of Philistinism that they might be free to roam on the heights.

VI. Let us yield to the charm and mellowness of these days. They will give us clearer vision, they will endow us with helpfulness and buoyancy. They will tell us of possibilities of spiritual growth, and they will challenge us with the ought even as they will impel us to want that which we ought to be.

Then, when the season will have passed we shall return to our places in the valley of life. But our eyes will still be luminous with the vision we beheld, and with the faith here reborn, with the hope here fanned into a great burning, we shall muster the necessary courage to convert this valley of our existence into "a Valley of Decision" where evil and sin and wrong will at least in part be stamped out. For, in the hill, we shall have beheld, as Moses did, the pattern of the ideal life, and we shall aim to make the idea—real!

"I want my hills!

Hills!

The trail that scorns the hollows.

So let me hold my way

By nothing halted,

Until at close of day I stand exalted

High on my hills to dream

Dear hills that know me.

"And then how far will seem

The lands below me!

How pure at vesper time

The far bells chiming!

"God! Give me hills to climb,

Hills! Hills!

And strength for climbing."

The Far Adventured Life

Morning, February 8, Seagesima Sunday.

The Rev. William T. Brown, Buffalo, New York.

"My Father Adventured His Life Far." Judges 9:17.

A short while ago there came to my desk a circular from a religious organization which contained the words of the text. They were a son's tribute to a very fine father; the son was Jotham; the father was Gideon, and the words occur in Jotham's address to the Schemites on the occasion of their proclaiming Abimilech king.

Abimilech, had by methods only too common in the East, usurped the throne. He had slain all the family of Gideon save Jotham, and in indignation Jotham arraigns the Schemites. During his arraignment he tells them what his father had done

for them: "My father fought for you, and adventured his life far, and delivered you out of the hand of Midian." He appealed to their sense of justice; but unfortunately, his appeal did not have the desired affect. Yet his words stand as a noble tribute to a noble man.

Gideon was a great adventurer. In an age when the political and religious life of Israel was at a low ebb, he dared greatly; he, as the scripture states, "adventured his life far."

In the Hebrew, the words have a deeper meaning than in the translation; they mean "He cast his life before him." He took his life as a football-player takes the ball, and made a forward pass. He threw his life into the conflict, he gained yards, so to speak, in the battle of life, and finally scored his points.

What a great description of a noble life! what a wonderful tribute those words are! "Gideon, the Exponent of the Far Adventured Life."

If there is one thing the world loves it is the adventurer: there is a magnetism about him which draws our hearts out to him, which makes us pay homage. The greatest heroes of modern American life are the adventurers. These are the men whom the youth of America honor and love. Why?—Because they, too, belong to the Gideon class; they too are men who have "ventured their lives far."

The great need of America today, the great need of the world, and the great need of the church, is for men who will "adventure their lives far." We have plenty of men who can be depended upon to do the routine work, and do it well, men who will consolidate the ground already won by the pioneers; but what we need, and need badly, are pioneers, adventurers; men who will dare to do big things, big things for their country, big things for the world, big things for God and for the church.

Where can we find these men? Have you ever fully considered the story of Gideon; it will well repay you to do so. You will find there this one great fact—men of the adventuring type can come from any strata of society. Gideon came from the ranks of the ordinary men. His clan was the weakest in Manasseh, and he, the least of his family. One would not expect much from such a man, yet Gideon was the man who liberated his country. We never make a greater mistake than when we attempt to evaluate a man's worth by his standing in society. Birth is not everything, family position does not make a man great. More often than not, the truly great man comes out of obscurity as Gideon came, as Amos, the herdsman-prophet came, as Mahommed, the camel-driver came, as Abraham Lincoln, the rail-splitter of Illinois came. These men were great men, men who belonged not to the aristocracy of men, but to the aristocracy of God, and their right to a title of nobility is to be found not in station of birth, but in the fact that they were adventurers; men who, for the attainment of an ideal, cast their lives before them.

Why did they do it? The answer lies in the fact that like Gideon they had a vision. Look at Gideon. When we first see him he is beating out wheat in the wine press at Ophrah secretly because of the fact that his country was in the hands of its enemies, the Midianites. To him, there came, so the ancient chronicler tells us, the angel of the Lord, and called him to his work. Without that vision Gideon would never have been more than an ordinary Israelite, would never have moved out of the ruck, would, most likely, have died, "unwept, unhonored, and unsung," but because of that vision he takes his place in the world's great roll of liberators and heroes.

We may smile, perhaps, in a superior way when we read the chronicler's account of how Gideon's vision came to him, we may call it childish to imagine that angels appear to men; we are so

wise these days that we have ruled the supernatural out of the court entirely, but the truth is that no man can live the "far adventured life" unless he has a vision, unless he has come face to face with something more than the material things of life.

The man who can see nothing to life beyond eating and drinking, getting and spending, pleasure and ease, will never be a candidate for the ranks of the adventurers; he will be content to be a camp-follower all his days. Once let a man catch a vision; once, like Paul of old, let him be "not disobedient to the heavenly vision;" and once let him follow the gleam, he immediately steps into a new class and begins to live the "far adventured life;" he joins company with the immortals, those who have left the world better than they found it.

Heartened by his vision, Gideon went out to adventure his life far. He adventured in three great ways, ways which were needed in those days, and which are doubly, yes trebly, needed in these times when life has become far more complicated than in his time. His first adventure was in the realm of *personal religion*. Gideon found a faith for himself. Read the story and you will see the man working out his own faith. Read the story of the fleece and see the man testing God, see him fashioning his own personal faith. When we read the story, the crudity of the man's methods in testing God are apparent; few men would ever attempt to prove God by them today. In a superior tone of voice we say that we have got beyond that stage, when to believe in God we demand that He do things like that: that may be true, but whether our superiority to Gideon in that respect has made us better believers in God, or has given us a better and stronger faith than his is a matter which I much doubt. The trouble with most men and women today is that they do not bother to adventure at all in the realm of personal religion. Too many people are content to accept their religion second-hand, just as they accept their political ideas. They never try to think their way through. They go to church on Sundays, and repeat the Creeds, but they do it mechanically. What they are saying means little or nothing to them; they are content to accept their religious ideas from somebody else. Gideon could have done the same thing. He could have taken his ideas about God from the priests or other religious leaders, but, if he had done so, if he had accepted these things because he was told they were true, and not because he found them to be true from personal experience, he would have had a second-hand religion, and he would not have dared much nor adventured his life very far. His idea of God, was a crude one, but, it was his own and it was the result of personal experience. He had hammered it out on the anvil of experience, and hammering it out he had also hammered it in.

By personal experience he had reached certain definite conclusions. He had evolved a faith that satisfied him. That faith nerved and upheld him; no man could dispossess him of it. Had he been

content to take it second-hand, he could have lost it as easily as he had gained it; but because it was his own, because it came as the result of his own experience, it was so embedded into his life that nothing could pry it loose, or take it from him.

The great reason for so much religious laxity and indifference today is largely due to the fact that we are not adventurers in personal religion; because in this respect we are apathetic, content with a second-hand thing. The man who substitutes some other's experience for his own, who will not face the problems of religion and think them through, who never personally experiences the validity of those truths, is walking down a blind alley, and will never get anywhere. Religion, if it is to be of any personal value to us, must be founded upon personal experience; it must be the result of the soul's personal contact with God and Christ. It is far better for a man to be an honest sceptic, and honest questioner in search of truth, than to be a swallower of belief wholesale without ever attempting to make it a personal matter. I appeal to you, therefore, that you hammer out your own belief; work out, as did Gideon, your own faith, remembering ever that it must be the result of your own personal experience with God. When you do this you will find, as did Gideon also, that you have, not a dead faith, but a living one in which is power.

Then because he had a living faith, a faith with power in it, Gideon moved on to his next great adventure. He adventured his life as a leader in *social service*. His faith in God led him to serve his fellow men. He who was from the most insignificant family, stepped out in a great adventure on behalf of his fellows, the freeing of the people from the domination of their oppressors. Many times in that warfare was his life in danger, but he needed it not. He cast his life before him as a thing of no account, if only his people could be freed, and in the end he was victorious. In that he was at one with every great adventurer, for no life that is truly far-adventured ever thinks of itself.

No real man does anything because he thinks that by so doing he will bring glory to himself: he does it because he thinks of the good it will bring to his fellow men. To be of any practical use faith in God must find expression in service to others. Jesus links the two together: "Thou shalt love the Lord, thy God . . . and thy neighbor as thyself." Social service, the working for the welfare of others, the giving of oneself for others is the mark of the great adventurer. No man who deliberately sits down and refuses to help mankind can qualify for that title.

The church lacks today, men of the Gideon type — men who will unselfishly serve their fellows. Gideon freed his people from the domination of the Midianites. Today the people of this land are in the grip of enemies just as relentless as the enemies of Israel, and every man and woman who is not prepared to battle against them is not living greatly.

Our political life is full of evil. Unscrupulous men gain power and exploit the public for their own gain. Entrenched evil flouts our laws and sneers at our moral code. The poor are exploited; the ignorant are duped; and the weak are crushed to the wall, and through it all, the so-called Christian men and women sit idly by and allow such things to be. So long as they are not directly hurt or troubled nothing matters; they will not concern themselves with politics; they are too proud to fight; like Pilate of old, they wash their hands of the whole business and think they have done with it.

But your Gideon cannot sit idly by; he cannot rest content with things as they are; he cannot "sit at ease in Zion," and so impelled is he by his faith, that he goes out to adventure his life far. He adventures it far for clean government, for the defeat of evil, for the welfare of his fellows, and for the triumph of righteousness and justice. Gideon appeals to every one of us to become crusaders, adventurers in social service. He challenges us not to be content to sit down and wait for others to battle, but to fight against anything that harms or hurts our fellows, remembering that he who fights for his fellow men is fighting for God. If all our churches had a company of Gideons in them there would not be long to wait for good civic and national government; there would be a swift cleaning up of the state of affairs that we have in this land today. Don't you hear the call? Don't you feel the need? Don't you sense the challenge? For God's sake, then, do not be afraid to adventure your life far.

Lastly, and it was the hardest thing of all, Gideon adventured his life far in *self-sacrifice*. When he had freed his people; when he had accomplished his mission he went back into private life again. A grateful people would have made him king, but he would not accept the crown. He trampled upon ambition. He put advancement behind him, he would not be a ruler over his fellows. That is where most of us fall down, ambition, "that last infirmity of noble minds," tempts us and we give way. Glory beckons us and we are lured by it, forgetting that it is the most fickle of mistresses, and in the end we find failure and defeat. But the man who can sacrifice self, who, when his work is done, can put to one side all these things and can go back to the "trivial round, the common task" of daily life is the man who can honestly say that he has lived the far adventured life, because he is living the type of life the Master lived.

It is a hard life, but it is a noble life. It is the only life that counts, it is the heroic life. The man who would be king always ends as a slave, but the man who adventures far in sacrifice always finds his kingdom awaiting him, and he lives in the hearts of all who love beauty, and goodness, and truth. His kingdom is a kingdom, not of this world, but of a bigger world, and his kingliness is the kingliness of true character and true nobility.

Wider Horizons

Evening, February 8, Sexagesima Sunday.

The Rev. Homer J. Armstrong, United Baptist-Christian Church, Duluth, Minnesota.

The first man found himself a prisoner of nature, bounded on all sides by the four dimensions of mother earth. The world at large did not concern him. Cradled by the Creator in the rocks and hills man was content to let the centuries go by. Until at last, the awakening of a new adventure set burning in his heart. The adventure to widen his horizons.

The history of man has concerned itself with the tracing of this pilgrimage. Slowly but surely mankind has struggled with his environment until today he stands on the pinnacle of the twentieth century with nearly every engaging horizon widened and pushed back into space.

Today we live in a world with few horizons. Theoretically, at least, the freest being that has ever graced this earth. The walls of the heavens have been folded and placed out of the way. The airplane has taken the wings of the morning and ascended unto the uttermost parts of the earth. The radio, the wireless, and the television have widened the horizons of the eye and ear by thousands of miles. The telescope, the microscope and the mechanical inventions of science have magically thrown open the doors of a new heaven and new earth. Man, with all his creative genius stands at the center.

Is this not the greatest attribute of man? His capacity to widen horizons? In the words of the Hebrew writer "To subdue the earth" and make it his footstool? Two travelers passed through a northern city a few weeks ago. The city, noted for its beauty and natural scenery did not impress them. They were disappointed, until, a friend invited them to see the city from the sky-line drive, twenty-seven miles in length on the rim of a mountain range overlooking the city. What a change took place in their minds. The city stood out in all of its beauty and splendor reaching from horizon to horizon. What was it that caused them to reverse their decision? Was it not the widening of their horizons in an experience that allowed them to see reality as a whole and with the proper perspective?

Such was undoubtedly the purpose of Jesus Christ, "that men might have life and have it more abundantly." "Life to the full" as one translator words it. Life — with the horizons pushed back. Life with wide vision and comprehensive focus! This life came He to give. Again He said he was "The Light of the world." Light is only needed in darkness. Darkness limits one's horizons. Light widens them. The light of a miner's cap widens his horizon as he walks. So the light of the Gospels widens the horizons of human life.

The Church of today finds its challenge and its work right here — widening the horizons of humanity through the teaching and practicing of the Gospel of Light. Sin in its every form, personal and social, must be driven further back in the en-

vironment of life. What a task — the abolishment of sin, the great "curse" of all time. Yet it can be abolished. The horizon of spiritual life must be widened, and as the tide of the sea lifts every vessel with it, this higher life will widen also man's every sphere of life!

As the Transfiguration widened the horizons of Peter, James and John, so will the uplifted life and example of Jesus Christ widen the horizons of life today. Peter's life was widened from the shifting sands of Palestine to the Rock of Gibraltar; the Apostle Paul from a Damascene highway to the ends of the Roman Empire. The pages of religious history are crowded with the adventures of widened horizons. The process still continues today.

It is sad, but true, that this modern generation has made more progress in the material realm than in the spiritual. The horizons of physical barriers have been widened sometimes at the expense of the social and the spiritual. A recent writer has declared that modern science should take a ten-year vacation in order that humanity might catch up spiritually. Perhaps ten years would not suffice.

It is true that we have neglected the spiritual horizons of life. The last twenty-five years has marked great progress, but the soul of man is still in the rear! His greatest adventure is still before him. Society has yet to widen the horizon of social relations. National and race prejudice are with us yet. The God of Mars still rules the thrones of the earth. The issues are clearly drawn and nothing but the widening of the spiritual horizon will prevent another world war. Society itself is at stake. Civilization with all of its accomplishments must be preserved. But only the widened horizons of patriotism, social standards, and the brotherhood of man can do it.

A story is told in one of the current magazines of an Eastern business man recovering his sight after thirty years of blindness. The story depicts the revolution that took place in his life. First of all he is forced to form a new acquaintance with himself. New concepts of his own person take the place of those formed in blindness. So it is with his family, his home, his friends and his business. The whole of life is changed. Over night his horizons of living are widened, and some of them completely banished. Life takes on new meaning and content. Life begins over again.

Thus the Christian of today is faced with the mighty task of remaking a world; recreating the lives of individuals imprisoned by narrow horizons of sin, vice and selfishness. Jesus called it the "Kingdom building" enterprise. He went everywhere preaching the good news of the Kingdom. It was his sole passion and life. It finally consumed his earthly life on the Cross of Golgotha. It gave his disciples such an impetus that even the Roman Empire could not withstand. It sent Paul to Rome and John to Patmos. But it has widened the horizons of human living. It has ushered in a new day, a day of wider horizons.

The Dreamer

Morning, February 15, Quinquagesima Sunday.

The Rev. John S. Cornett, D.D., Ph.D., Wesleyan University, Salina, Kansas.

"And they said one to another, Behold this dreamer cometh, Come now therefore and let us slay him. . . . And we shall see what will become of his dreams." Gen. 37:19, 20.

Slay the dreamer and put an end to his dreams. It is so often the world's way. Get rid of the individual or the group who stand for an idea and thus dispose of the idea along with them.

The ten brothers hated their brother Joseph with a cordial hatred; he had been the favorite son of his father to whom many tokens of that special favor had been shown. They were jealous and envious of him; and their envy had deepened to hatred. Now they took counsel together in the plain of Dothan where he had gone in search of them that they might put him out of the way. His dreams of the day when he, though younger than all, should be raised above them all, rankled in their minds. They would slay the dreamer and then see what would become of his dreams of greatness.

But their plan miscarried. And Joseph, taken into Egypt, quickly rose from the status of slave into which he had been sold to that of chief minister in the kingdom. Though they succeeded in getting him out of the way, they were not able to destroy his dreams. And at a later day they were to appeal to him for mercy. The world may destroy the dreamer but it does not thereby slay his dreams.

One of the outstanding figures of the early nineteenth century in Europe was the Italian Mazzini. He saw his native land divided and crushed beneath the heel of Austria. And Mazzini dreamed of a future day when Italy should be united and free. It was not given to him personally to witness the realization of the dream, but there arose the patriot and soldier Garibaldi and the statesman Cavour, under whose leadership the people of Italy were rallied in a series of military endeavors which resulted in the overthrow of the Austrian yoke. Italy became united and free; and the dream of Mazzini became a reality. He had died but his dream of a free people lived.

There was once a Leader of men who set his face steadfastly to go up to Jerusalem. What was to meet him there? Popularity and success? No! But a Cross! And when he had been crucified his enemies were convinced that with his death they had now put an end to all that he stood for. The imposter and his cause were done! They had indeed slain the dreamer, but the dream, the idea that was central in his life and teaching lived. His apostles took up the torch of life, and as they carried it on, how it burned ever more luminously against the background of a dark, pagan world! The story of *Quo Vadis* gives a brilliant descriptions of those refinements of torture that were practiced upon the Christians in the time of the Emperor Nero. They were burned as torches in the imperial gardens while the drunken revellers

played wanton in the hall of feasting within. But not all the concentrated effort of the mightiest power in the ancient world was able to stamp out the new way of life. They had slain the dreamer but his dream they could not slay. The thumb-screw, rack and burning faggot have been used as instruments of torture in many a religious persecution. But the blood of the martyr has always proved the seed of the church. The leader falls but another rises to take his place and the movement he stood for goes forward. Men are born and die; leaders rise and fall; but ideas live on eternally.

One of the great decisions of life which everyone in his time is called upon to make is that regarding his lifework. And the dreams of childhood and youth have a place of inestimable importance in making the decision. They are not always realized; many things enter in to interfere, but they are not forgotten. There is the boy who grows up in the quiet of a country home. There are not many pictures upon the walls, but one he knows and loves. It is that of the old-type sailing vessel driving before the wind. The sails are all set; the ocean waves break into foam at the ship's bow; the sky is deep blue overhead. The boy's imagination is fired and he dreams of the time when he shall be a man and sail the world around. And the dream is never slain. He may never be able to go to sea; but he always maintains a living interest in travel and exploration, and seeks to keep abreast of movements in the outer world beyond the range of the narrow humdrum life. And there is the business man who has made a considerable success of his work. He too has had his vision in youth; it may have been a post as medical missionary in a faroff mission on the other side of the globe. But events occurred which made it impossible for him to realize his hopes. He had to enter business in order to support relatives who were dependent on him. But the vision of the early days never failed. And though himself unable to go out yonder, one of the chief sources of satisfaction of his later years was a deep interest in the whole work of foreign missions. Himself unable to go, yet he could provide the means for others to do so. Thus he was projecting something of himself into the work, and the dream of early youth was kept alive.

The teacher and the physician know well that if they are to maintain freshness in their profession and not allow themselves to grow stale, they must keep alive within them at whatever cost the dream and the habit of the student. They must "keep green at the root," as the good old minister of my student days used to call it. And they will try to keep stated times in the midst of the busy round of professional duties for quiet work in the laboratory or the library. Thus they are able to keep the dream of the student and investigator alive within them, and their work has a purpose and inspiration which it would lack if they lived only for the earnings of their labor.

At times it seems as if the dream of higher things were perilously near being slain in all of us. In

the thick of the conflict the man of the world, immersed in his affairs, tends to forget the claims of religion and the higher life. By slow degrees the dream may be slain within him. How to keep alive the sense of God and the spirit of religion in the very center of the all-engrossing life of business and affairs, here is a problem. There is one custom of the Roman Catholic Church which has always seemed to me an admirable feature, whereby the churches are always open and the people may go in and kneel there to engage in prayer at any time through the week. Visitors in Paris are impressed by the numbers of men and women on their way to work in the early morning hours who enter the Madeleine and other churches of the great city for a period of prayer and meditation.

Whatever be the means employed, the end in view is the same in all cases, to carry the sense of the divine Presence out into the whole of life and to be conscious of that Presence as a constant experience. This is the grand safeguard against the slaying of the dream of the higher life. In commenting upon the immediacy of the relationship between Jesus and the Father Dr. Rittelmayer has eloquently expressed it, "We are standing here in the presence of the holy secret of His life. All things are possible for Him in this union with God, and all impossible were that union to be broken . . . What would we not give for just one hour of mere propinquity to Him and to what He felt in those holy nights beneath the stars on the mountains of Galilee! There contact was established and the world received the life of God. There the mystery which is God sank into a soul which had removed the last layer of self to receive it. In those hours the all-loving will of God for men entrusted itself to a heart which had emptied itself of every wish other than to submit to its leading and to that alone."

Today we have with us two types of folk who stand in peril of losing the vision of the things of God. There is the class of those who daily grow more and more immersed in the affairs of the world, who eventually sink into the rut of supreme contentment with self coupled with a feeling of superiority toward others; and there are the morbidly self-conscious, supersensitive folk whose chronic disposition becomes one of fretfulness and fault-finding. For all such there is only one cure. They must learn to forget self and get vitally interested in other folk. An outstanding book, a by-product of the Great War, was Donald Hankey's "The Student in Arms," in which he tells how an officer in the trenches came to find the true secret of strength. On several occasions he had had a close call. But somehow the different maxims he was able to call to mind had not helped him in the least on those occasions. And then one day when the line was being shelled more heavily than usual, he found himself without thinking about it at all suddenly at work helping the men on both sides of him, digging out one from being buried alive, tending another who was seriously wounded. And after the engagement was all over and they were back in rest billets behind the line he realized

the secret of his new-found courage and strength; he had clean forgotten self in his ministry of helpfulness to others in their need.

And this dream will always persist; the spirit of love and service is the kernel of Christianity, it cannot be quenched. We recall the incident recorded several times in the Gospels where the woman with the alabaster box of precious ointment came and anointed the Master with it, and wiped his feet with her hair. And some who stood by protested against such an exhibition of waste. But it was not waste. It was a demonstration of love that gives extravagantly. They had to learn that the gifts prompted by whole-hearted love and devotion are boundless. Dictated by love and not by calculating, careful prudence they are not closely weighed or measured but literally lavished, poured out, given with abandon of joy and without thought of the cost. And yet somehow even in the giving the giver is enriched and not impoverished. Love always lavishes its best gifts on the object of its devotion and is thereby enriched, not made the poorer. That is why in the Christian home where love reigns one sees such a splendid exemplification of the Christian religion because Christianity stands for love that gives without calculating the cost. And some far off day when that same spirit of love in the Christian home is found to operate everywhere among men in all the vast network of human relationships, the millennium will have come. That is why, if one were asked to say what is the passage of the Bible which more than any other is distinctive of Christianity, it would be, "He that saveth his life shall lose it but he that loseth his life for my sake and the Gospel's shall find it." As we are willing to spend and be spent for others, we find our own highest and best life. On the other hand as we shrug up our life to ourselves — meantime rationalizing the process by assigning this or that excuse — by so doing we lose the best that life has in store for us and the dream is slain within.

A dream, an idea is the most powerful thing in the world. But it must find embodiment and expression in the life. Sometimes the dream takes hold of the inner man in unwholesome, abnormal ways, and then it becomes an obsession. It may assume the form of the delusions of the paranoiac. Forces at work in the vast dimly-known region of the Unconscious are likely to produce "Complexes," systems of ideas and emotions buried in the Unconscious which indirectly play upon the life of the conscious mind. The obsession may become the all-absorbing thought of the fanatic or the hallucination of the insane. In the case of a certain insane woman who for twenty years persisted in spending her waking hours in going through the motions of a cobbler at work upon his bench, it was discovered that she had been jilted, in her youth, by a young fellow who was a shoemaker by trade.

The only sure way of wisdom for the Christian is to center his thought and affections on the Person of Christ. Tie to Him. "Put ye on the Lord Jesus Christ." So that as both thought and

emotion are attached to Him, his cause and his Kingdom, we shall find ourselves lost in the new absorption; and the old conflicts and discords within are resolved in the higher unity in Christ. He is the grand Unifier of human life. As we live in Him we find at length even the discords of life "according well to make one music as before but

vaster." It will assuredly call for sacrifice, and when it does, let it be in the glad spirit of those of whom Rupert Brooke sang immortally —

"They laid the world away, poured out the red
Sweet wine of youth; gave up the years to be
Of work and joy, and that unhopied serene
That men call age; and those who would have been
Their sons they gave — their immortality."

The Supreme Gift

Evening, February 15, Quinquagesima Sunday.

The Rev. John H. Cochrane, First United Presbyterian Church, Oak Park, Illinois.

"But first they gave their own selves to the Lord." 2 Cor. 8:5.

The eighth and ninth chapters of this Epistle might be called a running commentary on the subject of Giving. It is very interesting to note how Paul presents his argument; how he approaches the most difficult of subjects. He is appealing for an offering from the Corinthians. Few can handle this subject with any degree of success. Paul is one of the few. We have seen him wrestle with great doctrines and mighty themes; he has a wonderful command of language, how will he deal with these Corinthians on the money question? Just about one year ago these people made some wonderful promises. (They were truly modern in this respect.) Will they redeem them?

Paul reminds them of the fact, he pictures the Macedonians as coming to visit them. He says in effect, "You know we have been sounding your praises far and wide; we have spoken of your charitable spirit, your willingness to give of your time, talents and money, and if it should happen that your offering is not ready when these visitors come, we must all hang our heads in shame." What marvelous reasoning, what logic. He is worth following closely as he unfolds the depressing situation of the Macedonians.

Their Trying Conditions

"How that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality, for according to their power, yes, beyond their power, they gave willingly."

There was a need in Jerusalem and although they were a poor people, although they had suffered severely through three devastating wars, although they had been ground down by intolerable taxation, still they astonished the apostle by their liberality. Though themselves in sore distress, yet they gave and prayed that their united gifts might enrich and bless a people far away and in need.

The Cause of Christ Had First Place in Their Lives

Life had been unreservedly laid upon the altar, they had learned to trust God. So if you ask, "Where should Christ's cause be put?" I would bring forward these Macedonians as an example. Untold mischief always comes to the cause of Christ when men fail to make Christ's cause the center of their thought and activity.

"They gave beyond their power."

Men can always do more, and when they do more God always matches their *more* with His *most*. If this spirit were to pervade our churches "and men of moderate means and large possessions were to combine with the poor in their standard of giving," if the Macedonian example became the law of Christian liberality, how the cause of Christ's Kingdom might go forward.

How men and women love to hold on to this and that, to the things of life, seldom realizing that "things" take wings and fly away. Who are the men who have made history? The men who have gone beyond their power, who have laid their very lives on the altar for Jesus Christ. When any man or woman does that, giving is no longer a problem but a joy.

"They gave willingly."

No coercion, no begging, no dramatic stunts, no scolding, no frowning. God pity us and our vain pleas, our wheedling of money by all sorts of questionable methods. Many are asking, What shall we eat, what shall we drink? Wherewithal shall we be clothed?" And the answer is "Your Heavenly Father knoweth that ye have need of all these things." He has promised to match these needs somehow and in some way if you will go into partnership with Him, if you will make the supreme gift.

"What must I do to inherit eternal life?"

Enter into partnership with God. "This do and thou shalt live."

"What lack I yet?" The supreme gift. Make that and God will package up all the other necessities of life for you.

"Praying us with much entreaty that we would receive the gift."

They felt they would be honored by being allowed to give. They put the cause of Christ first in their lives; that settled a thousand other questions for them; that settled a thousand other problems. They had thought the thing through on their knees; they had reasoned it all out from the standpoint of Calvary. Such men and women do honor to any cause, they help to make life beautiful anywhere.

To Put Christ First

That is the great need of this day and every day. Paul put it thus. To me to live is for Christ to live over again. "Seek ye first the Kingdom of God and His righteousness." Seek it first, not after you have sought everything else, not after you have given everything else a place. Jesus stands before every follower and says, "Put my cause first, first in your living, in your thinking, in

your conversation, in the busy marts and thoroughfares of life, in pleasure and politics. How can the church ever hope to succeed if a man is a schemer, a scoundrel and a cheat on week days and poses as a saint on the Sabbath day.

It will be a glorious day for the church when Paul's injunction shall be realized. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

How Did These Macedonians Do All This?

There must be some profound explanation of their self-denial. The apostle banishes all doubts as to the reason, he leaves no room for questioning. He says, "First they gave their own selves to the Lord." Then all minor gifts become easy. It is hard to give where the heart has not been given. It is easy to give where the heart gives first, where the Lord has become their consuming passion and purpose in life. For him they speak, with him they go forward, for him they live. No road is too long, no task too arduous, no load too heavy because they have passed through the turnstile of personal consecration, they have made the supreme gift.

It Is Just Here so Many Fail

We look upon these early Christians as being crude and unlettered, but we are still trailing them in many respects. They established a basis of living and giving we have not yet attained. They show us what a Christian is in the world for, what should

be the consuming passion and ruling motive of his life.

"They gave their own selves to the Lord."

I think just now of two young men who went up in an aeroplane; they went up to see the sights. They were amazed to see how small great things had become, how the world became so small as they ascended. Large fields seemed but little garden patches, the lake looked much like a looking glass, the broad river was just like a silver snake; the huge city seemed but a small village, the Broadway Limited appeared as a black caterpillar moving over the surface of the ground.

I think it is some such change as that which marks the child of God, that takes place when a man makes the supreme gift to the Lord. Such communion and fellowship makes it easy to part with all if need be for the sake of the Christ who has redeemed us. O men and women let us make the supreme gift to Jesus and let us say, "Dear Lord and Saviour, from this day henceforth and forever Thou shalt have first place in my heart and life." Such a dedication and consecration will bring you untold joy, immeasurable happiness, you "shall be like a tree planted by the rivers of water." You shall not perish in the frosts of life and whatsoever you do shall prosper.

"Take my love; my Lord, I pour
At Thy feet its treasure-store
Take myself, and I will be
Ever, only, all for Thee."

His Majesty, Myself

Morning, February 22, *Invocavit Sunday*.

The Rev. Robert C. Hallock, Valatie, New York.

"It is I myself." Luke 24:39b.

These are words which may be spoken either by an egotist or by a Christian philosopher; they may voice contemptible selfishness, or may signify the solemn splendors of selfhood. Selfishness is hated of God and man; Self has a royal priesthood unto Jehovah. For as selfishness lies at the heart of all sin, so Self is the condition of all holiness: and therefore Christian Egoism must be basic in intellectual determinations, in ethical decisions, and in all spiritual visions.

"*His Majesty, Myself*"—that title of Dr. Baker's once famous book—we take as the theme of our sermon, but interpreting the words not as the gigantic egotism which Dr. Baker portrayed in a certain sensational preacher, but in terms of the Grandeur of Selfhood. And we shall seek to discover those great Implicates—intellectual, ethical, spiritual—which lie wrapped in these short, strong words, "*It is I Myself.*"

1. "I Myself." That Implies the IMPERIAL POWER OF PERSONALITY.

(1) Personality Existing: even as God declared His name to Moses—"I Am That I Am." Self-conscious Personality Eternally Self-existent—"This is my Name forever." But the very glory of

humanity is, that God has granted to conscious man that he shall look down an eternal future and say forevermore, "It is I myself!"

"So near is grandeur to our dust,
So nigh to God is man."

(2) Personality Thinking: For though God's thoughts are infinitely higher than ours, yet the Eternal Thinker has taught man to think His divine thoughts after Him; and so has clothed man's thoughts with a majestic authority. Hence our affirmation, that Selfhood must be basic for all intellectual determinations. Consider a simplest mathematical affirmation: Two plus two are equal to four. How do I know it? Because some school-teacher, back yonder amongst West Virginian hills taught it to me? No: I know it just because I know it! Who says that two plus two equal four? "It is I Myself" that say it! And just so I know e.g. That things which equal the same thing equal each other; That a thing cannot be and not be, at the same time and in the same sense; That the whole is equal to the sum of its parts; That five plus five make ten. I know these things simply because there is an egoistic intellectual imperative in my own mind which swears that they are true. God made my mind that way.

(3) Personality Forming Ethical Judgments: Make this fundamental ethical affirmation: Right is right, wrong is wrong; these two can never be interchangeable. How do I know it? Because

some West Virginia Sunday school teacher told me so? Absolutely, No. Well, who says it? "It is I Myself" that say it. God built into my very being an egoistic ethical imperative which declares and which swears that right is right, wrong is wrong, and unalterably! And if I cannot rest abidingly upon that intuitional ethical imperative of my own soul,

"... the pillared firmament is rottenness,
And earth's foundations built on stubble."

(4) Personality Envisioning: Here also Selfhood must be basic. There is an egoistic spiritual imperative divinely implanted within my own soul which refuses to be denied — unless I commit soul suicide! *God is*, "and that my soul knoweth right well!" God made my soul that way!

2. "I Myself:" That Implies the SOLEMN SPLENDORS OF RESPONSIBILITY.

Every human responsibility bears the brand, "Not Transferable!" It is I myself that must do my own life work; fight my own battles with Satan and his temptations; carry my own burdens; train my own children for God. And it is I myself that must stand at last before the awful judgment seat and give account of myself to God. So momentously important, therefore, is this second magnificent implicate wrapped up in our theme: "*His Majesty, Myself!*"

3. "I Myself:" That Implies DEEP SADNESS OF LONELINESS.

"*It is I Myself!*" seems to build a wall about me; shut me in alone.

"We are spirits clad in veils,
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen."

Utter loneliness is sorrow's crown of sorrow. "What, could ye not watch with me one hour?" sadly murmured Jesus in Gethsemane. And on Calvary his bitterest cry was, "Why hast Thou forsaken me?" Yes, it is I myself — in anguish, in sorrow, and as my feet stumble down into the deep, dark valley — I myself that must go, alone.

4. "It is I Myself:" THIS CROWNS ME WITH WONDROUS DIGNITY.

Hear my humble, happy boast: "It is I Myself" whom God loves! "It is I Myself" for whom Christ died! Surely I know that God loves others; many others; all others, everywhere: and oh, I am so very glad! But it makes his precious love seem

even more precious to my soul, when I realize that it is I Myself whom God loves. Yes, if I stood solitary on some island of southern seas where no other mortal foot had ever trod, just as the floods of golden sunshine poured down over solitary me so would the infinite floods of God's love bless and beatify just me, in that utter solitude. And surely I know that Jesus died for all mankind; for that I do greatly rejoice. But he "loved me, and gave himself for me;" and when I sing, "Was it for crimes that I had done, He groaned upon the tree?" then somehow his divine sacrifice comes closer, means more, and crowns me myself with a marvellous dignity, not realized in the mass.

5. "I Myself:" That Implies the MIGHTY SECRET OF DESTINY.

Recall Milton's tremendous lines. The fallen archangel roams through dewy Paradise, malevolence in his heart, maledictions on his lips, the while that he snarls, "It is hell! It is all hell! Which way I turn is hell! . . . *Myself am hell!*" There you have the mighty secret: In some vast sense Character is Destiny! Had the holy archangel Gabriel been sent on God's errand down to hell, he would have climbed the sulphurous hills of that nether world, sunshine in his heart, song on his lip — "It is Heaven! It is all Heaven; for I Myself am Heaven!" And so shall it be for human souls, servants of Satan or followers of Jesus. For character is destiny, and self would prove Hell or Heaven! "It is I Myself!"

Now, how the vivid, vital Lessons come thronging from this theme discussed!

1. Your *self* — Body, Mind, Heart, Soul — is your holiest trust from God. Keep that trust sacred!

2. Your *self* is your best gift to God. Give that gift, and without reserve!

3. Yourself your first and finest gift to fellow men!

"Not what we give but what we share;
For the gift without the giver is bare!"

Yet one word more! No "Majesty" at all am I, except *my self* disappear and be swallowed up in the Self of Jesus Christ; who surely *is majestic!* Then what follows? "Imperial Personality?" *His*; not mine! "Solemn Responsibility?" *He* has assumed it! "Sad Loneliness?" *He* walks beside! "Wondrous Dignity?" On *His* head belong the many crowns! "Eternal Destiny?" I ask, I seek, I would have, no other Destiny than — *Himself!*

I Love Thy Church, O God!

Evening, February 22, *Invocavit Sunday.*

The Rev. Harold Niles, Denver, Colorado.

There is a hymn which we frequently sing in our services of worship, "I Love Thy Church, O God." I believe that we are in earnest when we sing it. We recognize the ancient and honorable career of that institution; we realize the services which it has rendered to mankind; we appreciate the uplifting,

sustaining and comforting power which it has generated throughout the centuries and we are sincere in our appreciation of it. We are awake to its failures and short-comings; we are ambitious for it; we desire with all our hearts that it may be effective in its work. And therein lies our peril. Our ambitions and desires lead us to say things about the church which do not help but rather hinder, cripple and weaken its usefulness. In view of the harm which impetuous ministers do, I plead

for a thoughtful consideration of the habit which has fastened itself upon so many of publicly criticizing, condemning and belittling the church.

I do not now say and I do not now hold the opinion that the church is perfect. I see its weakness; I know its failures. It is an institution made up of human beings and, therefore, is very apt to be imperfect. I do not plead for any closing of the eyes to its short-comings. They ought to be and they must be remedied. But, what I do ask is that the efforts to improve the church be made in a friendly and constructive manner among ourselves and not be made with the eye single to individual gain and personal publicity. I detest the apparent desire upon the part of some ministers to pose before the world as the saviours of the church, the paragons of excellence, the only wise leaders. In season and out of season, at conferences and conventions, in sermons and addresses, they boldly tell us what is wrong with the church. It requires but little intelligence to point out defects; it asks for no courage to stand upon the platform or in the pulpit and ridicule the efforts of decent and well-meaning people. And, as for magazine articles, written by ministers with their itching palms on one day feeling of the pay-check from the editor who prints their attacks and on the next day fingering their salary-check from the church which they besmirch, they burn me up with disgust and vexation!

We are in the age of the Lower Criticism. We have had the Higher Criticism of the Bible—a dignified and worthy endeavor to make the Scriptures of more value to Christian people. We now have the Lower Criticism of the Church—an undignified and unworthy attack which does much harm. How can we expect people to become interested in and loyal to an institution which is being portrayed before them constantly as an abject failure?

The moving pictures have done very little to help the church. The impression of the ministry which one gains from the silver screen is of an effeminate, white-livered, stupid class of men. The fact that the movie-interpretation of the minister is as far from the truth as a log-cabin is from Washington's home at Mount Vernon is not recognized by the audience, many of whom have but slight acquaintance with any members of our profession. It is to be regretted that the wrong impression is given. It is to be hoped that the time will come when an earnest effort will be exerted by the moving-picture producers to portray the minister true to type. Of course, when we read of the manner in which the members of the movie-colonies spend their week-ends, it is not to be wondered at that their knowledge of the ministry is so poor.

The magazines are doing very little to help the church. One gains the impression after reading them that editors delight in manuscripts of the iconoclastic type—tearing down, criticizing, ridiculing time-honored institutions. The church is the target of a constant bombardment. That many of the writers are uninformed, that they ap-

parently have but scanty knowledge of the history of the church and less understanding of its purpose and method, makes no difference to the reader, who accepts their estimate. We can only hope that the time will come when editors will realize the harm that is being done, not only to the church but through the church to society, and will cease to publish these attacks on the church.

The injury which the moving pictures and the magazines do to the church cannot begin to equal however, the blows which ministers themselves, rain upon the church. It is to this vicious habit that I desire to call your attention.

A Catholic priest, who makes a habit of listening to the radio broadcasts of church services, remarked to me not long ago that the greatest injury now being done to the church is being perpetrated by those ministers who, in an apparent desire for notoriety, denounce and condemn publicly the work of the church.

I admit that there are mistakes being made by ministers and ecclesiastical leaders; I admit that there are short-sighted campaigns and programs; I admit that some ministers have not kept abreast of the new knowledge; I admit that there are ways of improving the operation of the churches. I do not claim that the church is perfect. What I do object to is the public airing of grievances and the putting forth of the idea that all other ministers besides the speaker are dumb-bells and nit-wits.

There are not many perfect people, nor perfect families in the world. What would be thought of the head of a family, who, upon discovering some failure in his home, should step out on the porch, call the neighbors about him and then launch into a bitter attack upon his own flesh and blood? What would be thought of him if he should set down in black and white the short comings of his family and then describe what it must do to be saved and then sell his writing to some magazine? Is this not what is now being done by some ministers?

Where is the value in the endeavor to help people to accept Christianity as a way of life in the preaching of sermons on such themes as "What's Wrong With the Church?"—"What Must the Church Do to be Saved?" and "The Failure of the Church?" Fuming forth caustic criticism of the church is not, to my way of thinking, preaching the Gospel. The constant desire to attract large audiences is a peril when that desire is gratified by attacking the church!

The primary business of the church is to inspire men and women to live the Christian life; it is to carry on the work which Christ began. Its message is the good news which Christ proclaimed, a message which establishes faith, begets confidence and creates an inner peace and security amid all the changes and chances of life. If any minister discovers any better way of doing that work let him reveal it in love and helpfulness to his brother ministers, but let him at the same time refrain from criticizing and condemning the methods of others. If there be value in his discovery, others will follow him.

An editorial in the Universalist Leader a few years ago on the subject, "There is Great Joy in Creating," suggests the course we should follow:

"Wind-jamming, whether in the Senate or elsewhere, never created a happy home; political demagoguery never gave a day's work to a laboring man. There is more real pleasure and happiness in creating, building, helping, than in carping criticism, tearing down and knocking.

"When Senator Smoot uttered those words in the United States Senate not long ago, he made a statement which not only Senators, but ministers and writers, and members of all classes, should lay to heart and ponder well.

"The Church, like many other institutions, has been subjected to a broadside of criticism for a long time. If part of the effort that has been used in criticizing the Church had been expended in assisting it, the Church would be better today. One man who realizes that the Church is not yet

perfect, but who works to improve it, is worth more than a hundred fault-finding critics, who do nothing but condemn.

"Senator Smoot is right. There is great joy in creating, in building, in helping."

In the interest of the church, let us all be members of an organization without officers and without dues. Let the obligation which we assume be the solemn pledge to refrain from attacking the church. Let us be constructive critics. Let our watchword be: "I Love Thy Church, O God!" Let us resolve to refrain from endeavoring to make ourselves appear big by belittling our associates. Let us refuse to look with pity on the men of a less enlightened era. As someone has said, we of today are standing on the shoulders of former generations and if we are able to see farther than our ancestors were, it is only because they are lifting us up. Instead of devoting so much time to the faults of the church let us emphasize its achievements.

Illustrations

THE REV. WILLIAM J. HART, D.D.

TEACHERS AS PATRIOTS

Isa. 30:20. "But thine eyes shall see thy teachers."

When the detachment of troops which was to fortify Bunker Hill paraded on the little green opposite the college on the evening of June 16, 1775, it was the president of Harvard College—the patriot minister Langdon—who stood on the doorstep of the house in which Oliver Wendell Holmes was afterward born, and invoked the divine blessing on the enterprise. . . . It is the teachers of the country who build the most enduring monuments to the country's heroes by telling their stories to the children they instruct.—*Quoted from President Eliot, of Harvard University, in H. H. Saunderson's "Charles W. Eliot: Puritan Liberal."*

IF I HAD A BOY

Gen. 5:3. "A son in his own likeness."

If I had a boy, I would say to him, Son,
Be fair and be square in the race you must run,
Be grave if you lose and be meek if you win,
Be better and nobler than I've ever been,
Be honest and fearless in all that you do
And honor the name I have given to you.

If I had a boy, I would want him to know
We reap in this life just about as we sow,
And we get what we earn, be it little or great,
Regardless of luck and regardless of fate,
I would teach him and show him the best that I could,
That it pays to be honest and upright and good.

I would make him a pal and a partner of mine,
And show him the things in this world that are fine.
I would show him the things that are wicked and bad,
For I figure this knowledge should come from his Dad.
I would walk with him, play with him, play with him, too.
And to all of my promises strive to be true.

We would grow up together and I'd be a boy
And share in his troubles and share in his joy.
We would work out problems together, and then
We would lay out our plans when we both would be men.
And oh, what a wonderful joy it would be.
No pleasure in life could be greater to me.

— *The Christian Herald.*

HELD BY INVISIBLE ARMS

Isa. 44:8. "Fear ye not, neither be afraid."

Once at sea, in the middle of the night, when all unbeknown to me then my little boy, left behind in America, was dying, with no father to hold him: by the hand, I suddenly felt myself surrounded by a mighty presence and held as though by invisible arms. At no other time in my life have I ever felt such positive contact, and on this occasion my entire being was calmed, and I was inwardly prepared to meet the message of sorrow which waited for me next day when I landed at Liverpool.—*Prof. Rufus M. Jones, in "New Studies in Mystical Religion."*

FATHER SHARES HONORS ON SON'S GREATEST DAY

Prov. 10:1. "A wise son maketh a glad father."

It was youth's day at the University of Chicago when Robert Maynard Hutchins, thirty-year-old scholar and administrator, was inaugurated as president of the university, in 1929.

But the day of his inauguration—"the greatest day in my life," he called it—was a day for age as well as youth. For the most impressive part of the colorful ceremony was not the procession of more than a hundred college presidents in purple, scarlet, blue, and white academic

hoods. Nor was it the investiture service itself. The most impressive part came just before that.

President Hutchins sat in the great oaken throne chair, reserved on all official occasions for the head of the university. Before him stood a tall, white-haired man, his father, President William James Hutchins of Berea College. Dean Judd presented the elder Hutchins for the honorary degree of doctor of laws. Ceremonial etiquette required that the son remain seated as his father stood before him. He doffed his gold-tasseled mortar-board hat and took up the flowery words of the ritual, "Upon you, William James Hutchins, in recognition of a singularly happy union of the qualities of minister, teacher, and college administrator—"

He went through these opening words serenely, but after that his voice broke and his lips trembled. He lingered on the words in loving humility. Once or twice he glanced up at the black-robed figure before him. He seemed to be thinking, "It is I who should be standing before you."

The bestowal completed, the two recorders stepped forward with the academic hood of purple and black. And thus it was that the father who has given much of his life to a numerically small institution doing magnificent work among the people of the Kentucky mountains, shared honors with his son, who has just assumed control of a ninety-million-dollar plant with more than 15,000 students. It was a day for age as well as youth.— *The Epworth Herald*.

LINCOLN PROUD OF THE BOY WHO WOULD NOT LIE

Jer. 42:5. "A true and faithful witness."

There is a story of a boy witness for a defendant in a case where Mr. Lincoln was for the plaintiff. He suspected the lad knew things which he did not want to tell—things not to his credit. He knew he might lie. Mr. Lincoln pushed him to a point in examination where he must tell and shame himself or lie in self-protection. He told the truth. After the trial was over, Mr. Lincoln looked up the shamefaced lad. Years later the boy, become a respected judge, used to repeat what his inquisitor had said to him:

"I did not like to make you tell those things you wanted to hide, but you wouldn't lie, and I'm proud of you for it."—*From an article on "Lincoln and the Youth of Illinois," by Ida Tarbell, in Good Housekeeping.*

HOW LINCOLN READ LAW

Phil. 3:13. "But this one thing I do."

"I didn't read law with anyone," Lincoln wrote one youth. "Get the books, and read and study them until you understand them in their principal feature, and that is the main thing. It is of no consequence to be in a large town when you are reading. I read at New Salem, which never had more than 300 people in it. The books and your capacity for understanding them are just the same in all places."

And here is a bit of counsel for those who would achieve, whether it be character, knowledge, usefulness:

"Always bear in mind that your resolution to succeed is more important than any other one thing."
— *Ida Tarbell, in Good Housekeeping.*

DEMOCRACY IN ONE WORD

2 Sam. 7:8. "I took thee . . . to be ruler over my people."

Said Dr. John H. Finley, in an address on Lincoln's birthday:

Being asked once to say at a dinner to the archbishop of Canterbury the best word I could for this our American democracy, I said that the best word was that which told of what democracy was giving out of its own pocket for the education of its children, its youth, its young men and women. It was the story of education by the people, of the people, for the people—an education without which it was not possible that government by the people, of the people, for the people should not perish from the earth. But if I had to condense my answer literally into one word, I think I should have said simply "Lincoln." He is our best word for democracy, given by democracy, out of democracy's education so far.

LINCOLN'S HALF-HOUR

Psa. 37:31. "The law of his God is in his heart."

Col. W. H. Cook, President Lincoln's body-guard in 1865 at the White House, in his published recollections in a magazine says: "At eight o'clock in the morning, immediately upon dressing, the President would go into the library, where he would sit in his favorite chair in the middle of the room and read a chapter or two in the Bible. I think I am safe in saying that this was President Lincoln's invariable custom—at least, it was such during the time I was on duty with him. At about eight-thirty he would join Mrs. Lincoln and little Tad for breakfast . . . As soon as breakfast was over, the President would go to his office and begin his ceaseless toil."

This glimpse of Abraham Lincoln's morning half-hour with the Bible, every day, is commended to the consideration of those who say they "have no time to read the Bible." Is it possible for any one today, in all America, to have any such ceaseless and awful burden of work and responsibility as Lincoln had at that time in the White House? No man since has carried such a load for the nation and for the world. Yet Lincoln had time for half an hour, alone with the Word of God, as a preparation for the day's incessant and weary toil. It was part of his wisdom and greatness of mind that he recognized the deep sources of strength that lay in that beginning for each harassing day.— *The Christian Advocate.*

LINCOLN'S COMMON SENSE

Ex. 36:1. "In whom the Lord put wisdom and understanding."

His common sense! We call it "common," I do not know why: it is anything but common. I

mean the plain straightforward way of looking at things and of saying things. When Lincoln talked, the people knew exactly what he was driving at. They did not have to have an English translation of it. He never used those long words which would go into a suitcase without being folded twice. He used the short, terse, expressive words of the King James Bible and of Shakespeare, the two volumes which he read most. He was a man of great common sense.—*Charles R. Brown, in "Lincoln, the Greatest Man of the Nineteenth Century."*

"LINCOLN — GOD BLESS HIM"

2 Chron. 17:5. "And he had . . . honor in abundance."

Dr. Charles R. Brown closes his volume on "Lincoln, the Greatest Man of the Nineteenth Century" with these words:

"In that Convention of 1864 which re-nominated Lincoln the long nominating speeches which we know today had not come into vogue. When the time came for the presentation of the names of candidates, the Chairman of the Illinois Delegation stood up and without coming forward, said this: 'The People of the State of Illinois present to the people of the United States as candidate for the Presidency the name of Abraham Lincoln — God bless him!' Then he sat down, I would present to you as candidate for the place of highest honor in the Nineteenth Century, the name of Abraham Lincoln — God bless him!"

DEPEW AND LINCOLN

Ezek. 3:22. "And I will there talk with thee."

When Chauncey M. Depew died in April, 1928, at the age of ninety-four, the newspapers said that:

Mr. Depew had known intimately every president from Lincoln to Coolidge. His first meeting with Lincoln occurred during the Civil War, while Depew was secretary of New York State. He had gone to Washington on a mission connected with the New York National Guard, but upon entering the White House reception room and seeing the kind-hearted president surrounded by scores of office-seekers and other favor-hunters, Depew turned to go.

"Just a moment, young man," said the President. "What did you want?"

"Nothing," replied the New Yorker.

"Well, this is a luxury," Lincoln replied. "No one has ever been here before that didn't want something. I wish you would remain until I have attended to the wants of these people, for I would like to talk to you."

LINCOLN

Dan. 10:11. "A man greatly beloved."

— *Paul Laurence Dunbar.*

Hurt was the nation with a mighty wound,
And all her ways were filled with clam'rous sound.
Wailed loud the South with unremitting grief,
And wept the North that could not find relief.
Then madness joined its harshest tone to strife;
A minor note swelled in the song of life
Till, stirring with the love that filled his breast,

But still unflinching at the right's behest
Grave Lincoln came, strong-handed, from afar —
The mighty Homer of the lyre of war!
'Twas he who bade the raging tempest cease,
Wrenched from his harp the harmony of peace,
Muted the strings that made the discord, Wrong,
And gave his spirit up in thund'rous song.
O mighty Master of the mighty lyre,
Earth heard and trembled at thy strains of fire;
Earth learned of thee what Heav'n already knew,
And wrote thee down among her treasured few!

LINCOLN'S ASTONISHING MEMORY

Gen. 42:9. "And Joseph remembered."

Lincoln's room-mate was amazed at his memory. "I once remarked to him," writes Speed, "that his mind was a wonder to me. That impressions were easily made upon his mind and never effaced. 'No,' said he, 'you are mistaken. I am slow to learn and slow to forget that which I have learned. My mind is like a piece of steel, very hard to scratch anything on it and almost impossible, after you get it on, to rub it out.'" In short, Speed, who knew Lincoln as no other man except Herndon ever knew him, finally concluded that "Mr. Lincoln was so unlike all the men I had ever known before or seen or known since that there is no one to whom I can compare him." His memory impressed everybody. "Mr. Lincoln had an astonishing memory," says Gillespie. "I never found it at fault. He could recall every incident of his life, particularly if anything amusing was connected with it."—*"Abraham Lincoln," Vol. I, by Albert J. Beveridge.*

GEORGE WASHINGTON

1 Chron. 20:1. "Led forth the power of the army."

They would destroy the idols we have raised
And fill with sordid fact fair history's page,
And tell of those we long have loved and praised
How much they showed the weakness of their age.

They drag the follies down long passed away,
Say this one drank and that one died for gain,
Another in the fashion of his day
Followed a custom which we now disdain.

As well to say these great men breathed the air,
Ate food as we do, shaved themselves and dressed
And walked the paths which mortal men must fare,
And by a toothache sometimes were distressed.

They drag the worst to light, as if to say:
"Behold this human being walked about,
Bargained and dickered in the common way,
And sometimes sinned, and we have found it out!"

Well, General, 'tis your birthday once again,
And notwithstanding all these critics say
It is remembered by the people plain.
Because you were, our country is today.

— *Copyright, 1927, Edgar A. Guest.*

WASHINGTON'S HIGH ADVENTURE

Luke 7:5. "For he loveth our nation."

Washington, with the tower of London in the offing, or a gallow on a lonely hill, was willing to forsake his luxurious home at Mt. Vernon and join himself to a ragged band which sought to make a nation out of the American colonies. It's easy enough to throw your fortunes with almost any cause when you have nothing to lose. How many propositions there are which appeal to us because "we have nothing to lose and everything

to gain." Washington, a prominent and rich colonial, had everything to lose and little to gain. With the war won he faced a far less serene and comfortable life than he had in the old pre-war days. Nietzsche said: "Live dangerously." It is a fine thing to live dangerously when you also live devotedly and when your adventure is hooked on to a great cause.—*Grove Patterson.*

FROM THE ARCHIVES

Some items of information concerning Washington, we are told in the National Republic, were placed, many years ago, in the archives of the Pennsylvania Historical Society. These give an insight into the habits and character of our first President. Two of these are here presented:

1. *Washington's Punctuality.* Acts 25:17. "Without any delay."

"General Washington was extremely punctual. His cabinet councils were appointed precisely at eleven o'clock on set days. On such occasions General Hamilton was usually latest and after the time; then he would bustle in and, drawing out his watch, exclaim it had deceived him. This occurred a number of times, when the general effectually prevented it by rising and looking firmly on General Hamilton and saying, 'Sir, you must provide yourself a new watch, or I a new Secretary.' I had this from Colonel Pickering, who was present."

2. *His Mother.* 2 Kings 4:19. "His mother."

"Mrs. Deborah Logan has seen General Washington's mother at Fredericksburg, Virginia, when she was eight-five; she had the stateliness and dignity of her son. She told Mrs. Logan she had formed the minds of her children with care, and expressed trouble to find good schools, and said she sent her son George forty miles to the best she could get. She lived in a one-story cottage and declined to live at Mount Vernon."

WASHINGTON'S LAST VISIT TO HIS MOTHER

Psa. 35:14. "As one that mourneth for his mother."

In the second volume of his work on *Washington* (MacMillan), Joseph Dillaway Sawyer writes thus:

"Before Washington left Virginia for his inauguration in New York, he paid a farewell visit to his mother in her home in Fredericksburg. Mary Washington was then eighty-one years old, and in the final stages of cancer. Yet, with the same splendid fortitude that had carried her through the vicissitudes of her earlier life, she steeled herself to maintain her usual composure during what she knew would be her last visit from her beloved son, George. Washington regarded his aged mother's pain-swept face with affectionate compassion. Endeavoring to control his emotion, he spoke to her of his plans.

"The people," he said, "have been pleased to elect me to the Chief Magistracy of the United States; but, before I can assume the functions of my office, I have come to bid you an affectionate

farewell. So soon as the weight of public business can be disposed of, I shall hasten to Virginia and—"

"His mother interrupted him. Gently, but with absolute conviction, she said:

"You will see my face no more. My great age and the disease that is fast approaching my vitals warn me that I shall not be long for this world. But go, George. Fulfill the high duties which Heaven appears to assign you. Go, my son; and may Heaven and a mother's blessing always attend you!"

"Washington's stoic calm broke down. His eyes were suffused with tears. Pressing his mother's wasted hand, he lifted it reverently to his lips.

"Mother and son never met again in this life. Four months after this poignant interview—on the 25th of August, 1789—Mary Ball Washington's earth life came to an end."

TRUE GREATNESS

Gen. 12:2. "And I will "make thy name great."

(A sonnet tribute to the honored memory of George Washington and Abraham Lincoln, whose birthdays make the month of February so sacred to all Americans).

True greatness riseth like an Alpine peak
Amidst the mountains, rocks and hills that stand
In seeming rivalry; while near at hand
One fails to see its vast proportions, seek
The distant view and let true greatness speak!
Behold the towering monarch of the land,
Jehovah's masterpiece—supremely grand,
Crowned with eternal radiance unique!

True greatness fadeth not with fading years,
Nor crumbleth with the wreckages of time;
By age, fame's acid test, its form appears
More rugged and its grandeur more sublime:
So Washington and Lincoln heavenward rise,
Like Alpine peaks that pierce our nation's skies!

—*Joseph C. Booth, in The Methodist Review.*

WASHINGTON, LINCOLN AND . . .

Deut. 34:10. "And there arose not a prophet since in Israel like unto Moses."

February is a great month in American history, for it saw the birth of our two greatest Presidents.

On the whole we have been rather fortunate in our Chief Magistrates; in ability and character our Presidents would compare favorably with an equal number of kings, emperors, or supreme rulers in any other country. Yet among all our Presidents, two—Washington and Lincoln—stand out with such obvious supremacy that it would be a disservice to any other man who held this office to name him in their company. If we say "Washington, Lincoln and . . ." no other President, no matter how distinguished, could endure that association. Considering the fact that some of these men have possessed genius, and many have shown nobility of character, it is curious that after so many years, Washington and Lincoln remain in a class by themselves.—*Prof. William Lyon Phelps.*

The Homiletic Year --- February

THE REV. JACK FINEGAN, A.B., M.A., B.D.

I. STEWARDSHIP

We all have many talents. The average man has unprecedented power and freedom, young people have splendid opportunities, our nation is in a position of commanding influence; all accompanied by most serious responsibility. It is ours this month to declare the claims of God upon all life.

Men dare walk all ways, whether hidden or unhidden, charted or uncharted; will not they adventure for God? May God speak through us to make real the splendor of His claims.

The marvelous potentialities of modern life may be wasted vainly, or harnessed mightily. The turbulent Chagres River presented one of the difficult problems involved in the construction of the Panama Canal. It crossed the proposed route of the canal twenty-three times and was frequently the channel of devastating floods. The French engineers had decided that the only thing to do was to turn the river out of its course and let it run down to the ocean by a new route. But the Americans on the contrary harnessed the refractory river and set it to work. They built the Gatun dam, backing the river up a mountain valley to form a great lake of one hundred fifty-four square miles. Out of this lake the water is taken to furnish power to run the lock machinery, to light the canal, and to operate the locomotives which draw the ships through. And now there is no danger from floods for the very worst ones only raise the water in the lake an inch or two. This is a parable of the possibilities of life.

The prayer of a true steward of life:

Empty Hands

Empty hands I bring to Thee.
Lord of bounties full and free,
Grant the gifts men crave of me.

Cometh one uncomforted,
Begg for crumbs of heavenly bread;
Fill my hands till he be fed.

To the poor, oppressed, and meek,
To the overborne and weak,
Send through me the help they seek.

Give me riches, Lord, I pray,
Lest I, lacking, turn away
Some poor child of Thine today.

Give me wisdom; heavenly wise
Make my dull, unseeing eyes,
Quick to see and sympathize.

Joy of heart and strength of soul
Give me, Lord; the beggar's dole
Counts for naught to make him whole;

Lest for bread I give a stone,
I, who less than nothing own,
Ask rich blessings at Thy throne;

For his sake I humbly dare
Bring my meek-handed prayer;
Shower me with gifts to share.

—Anna B. Bryant.

II. PRE-LENTEN

Not only lack of purpose but also lack of depth may be charged against much of our modern life. We take immediate issue with all superficiality

when we call ourselves and our hearers to a period of especial meditation upon the things of the Spirit.

Lewis Browne pictured the muezzin's call to prayer sweeping down from the minaret over sleeping Jerusalem. "Come to prayer! Come to salvation! Prayer is better than sleep!" And to our hurrying generation we would raise the call to turn to spiritual things.

Our message will have very definite content and authority as we present the great truths connected with the Passion of our Lord. John Ruskin said, "I believe . . . that the reason that preaching is so commonly ineffectual is that it calls on men oftener to work for God, than to behold God working for them."

Both in Pre-Lenten and Stewardship messages the power of our appeal will lie in the reality of Jesus Christ. He is Lord and Saviour. As Lord He has the right to command us. As Saviour He is able to take care of us.

"O Lord, who for our sake did'st fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey Thy godly motions in righteousness, and true holiness, to Thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen." (Common Prayer.)

Suggested Sermon Outlines

Some deal with Stewardship. Some are concerned with its general principles: "The Parables of Stewardship," "The Basis of Stewardship," and "The Penalties of Neglect;" and some with its specific applications: "Money," "The Stewardship of Life," and "Time."

The Parables of Stewardship

"It is required in stewards, that a man be found faithful." 1 Cor. 4:2.

The three parables, though told at different times, form a natural group, having as their common theme, "Work and Wages in the Kingdom of God." (A. B. Bruce.) Together they illustrate quite completely the way in which God estimates and rewards our stewardship. They are: 1. The parable of the Pounds, Lk. 19:11-27; 2. The parable of the Talents, Mt. 25:14-30; 3. The parable of the Hours, or, the Laborers in the Vineyard. Mt. 20:1-16.

They all remind us that *there is work to be done in the Kingdom of God.*

The story is told of a man who came to a pastor, saying that he wanted to join the Church. "Fine," said the pastor, "we will be glad to have you. And in what department will you work? Social service, or Missions, or Bible School, or Finance, or what?" "Oh," he hesitated, "I don't want to do any special work. I just want to join

the Church." And the pastor replied, "Well, well, I'm afraid you have come to the wrong Church. You don't belong here. You should go around the corner to 'the Church of the Heavenly Rest'."

The men whom Jesus portrays are toilers. They move in the realm of business and labor. They go "straightway" to trade. They labor in the vineyard, bearing "the burden of the day."

We need this same sense of urgency and of the necessity for strenuous endeavor in the things of the Kingdom, *we each have abilities and opportunities and responsibilities* for this work.

The householder, who is anxious to get the work in his vineyard done, goes again and again to the marketplace seeking laborers. The man going away delivers his goods unto his servants. "To each" is given the stuff of achievement, the raw materials of success.

The word "talent" has a double meaning for us. As we read the parable in Matthew 25 we think first of the talent as the sum of money put into the hands of the servants (probably the Syrian talent equal to about \$237.00—Thayer). We think too of the abilities and gifts God gives every man. The Greek word talent means primarily a balance, a pair of scales, anything weighed, fixed weight of precious metal, a measure of money. Finally it comes to mean that which is weighed out or apportioned to one. We pass naturally from the thought of the monies weighed out to the servants to that of the capacities apportioned out to us.

Our trust includes our very selves (for we are His); others whom we can influence; our means and time and opportunities.

So we stand in relationship to God as stewards to their master.

Geikie paraphrases the words of Christ: "The parable of the talents, my beloved, shows that every one of you must needs make the utmost possible use, for the interests of my kingdom in your own hearts and among men, of all the different gifts entrusted to your respective abilities. For, at my coming, I shall reckon with you all, and those who have been faithful to me shall receive high rewards in heaven, but those who have left their gifts, however small, unused, will have those gifts taken from them, and they themselves will be thrust out of my kingdom."

Now, if we accept the challenge to stewardship, what have these parables to teach us about our work and wages in the Kingdom?

Our work will be estimated and rewarded in view of three things: the quantity of work done; the ability of the worker; the motive.

1. The Pounds: Varying Diligence in the Use of Equal Gifts Will Be Proportionately Rewarded.

Each of the servants is given one pound. Upon the master's return the first has gained ten pounds. He is specially praised—"Well done"—and given authority over ten cities. The second, having had equal opportunity, has gained five pounds. The master's word to him is kind, yet more brief, and he is given proportionately less authority, being set over five cities. Another has done nothing with

his pound. For him there is no praise and the unused pound he must forfeit.

Where gifts are equal the quantity of the work done determines the merit of the worker.

For example: *We have the Bible*, the record of the religious experience of Israel and of the revelation of God in Jesus. Others have found in its pages life itself and the highest challenge. And we? Does our Bible lie unopened and unread, or, if read, read perfunctorily and unresponsively?

A verse from Romans was the instrument of Augustine's conversion. In earlier years he lived licentiously. At the age of thirty-two he was yet in great strife of mind. In his "Confessions" he tells us of the momentous day of his conversion. He speaks of "the fiery struggle in which I was engaged with myself."

2. The Talents: Equal Diligence in the Use of Varying Gifts Will Be Equally Rewarded.

This parable is very similar to that of the Pounds. It may indeed be a retelling of that parable. But, as Matthew and Luke have given us the stories, they represent complementary phases of the reward of stewardship.

This parable of the Talents takes into account our varying opportunities.

The servant given five talents gains five; the one with two gains two. The two are rewarded with identical words: "Well done . . . thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord." The one-talent servant has done nought but hide his talent away and he is condemned to an awful doom as wicked, slothful and unprofitable.

Some of us have special privilege in education. One of the pictures which America cherishes is that of the Great Emancipator in his youth studying eagerly, but with the most meager facilities. With our greater opportunity we must stand deeply in debt to God and man.

Paul, having the infinite privilege of the knowledge of Christ, felt himself thereby "debtor" (Rom. 1:14) to all. The doctor who discovers a cure for a malignant disease dares not keep it for himself. Christians are in debt to the world.

By the same token there is a heavy obligation upon our country, Heirs of all culture and enjoying every privilege, our obligation to lead the world, humbly and constructively, in civilization and peace and righteousness is inescapable. Unexamplified opportunity means unprecedented responsibility. The dangers of failure are very great. Lk. 12:47f.

3. The Hours: Reward Dependent Upon Motive.

The purport of the parable of the Hours is rather difficult to understand. The setting of the parable in Matthew is this: The rich young man turns sorrowfully away from Jesus, unwilling to pay the price of discipleship. Jesus speaks regretfully of the difficulty of the rich entering the Kingdom. In contrast with this Peter speaks of the sacrifice the disciples have made and asks as to their reward. (Mt. 19:27.) In the question there is a spirit of self-seeking. Jesus answers, speaking graciously of the glorious rewards true disciples

shall enjoy. But He seriously warns them that if they continue their discipleship for selfish purpose their place in the forefront of workers in the Kingdom will be taken by others more worthy. (Mt. 19:30.)

The householder has work of pressing importance to be done in his vineyard. Throughout the day he has sent laborers to the task. Even at the eleventh hour, finding more workers at the marketplace he sends them out too. At evening he pays those first sent out and those last sent equally, to each a denarius, the regular day's wage. "The heartiness of their endeavours (i.e., those sent last) pleased him much, and he was in the mood to bestow on them an amount of pay out of all proportion to the amount of work done, paying them not so much for their work as for their good will." The protest of the first hired is wrong. They are self-complacent and calculating. The others are humble, self-forgetful, trustful, grateful.

The Call to Stewardship Is a Challenge to Honesty; Honesty with God and Self and the World.

With God. I am not true to God who has given me life and whatever of talent and opportunity I have, if I do not use it eagerly and honestly for Him.

With Self. I am not true to my own best self if I bury my abilities I have in indolence and selfishness.

With the World. I am not true to the great and greatly needy world if I do not earnestly seek to make whatsoever of contribution I can to its welfare.

THE BASIS OF STEWARDSHIP

"Father, I have sinned . . . in thy sight." Luke 15:21.

A contrite figure, clothed in rags, head bowed in abjection—he made his way along the road that led home. When at last he stood before his Father he humbly and without excuse confessed his sin and unworthiness.

At heart the sin of the Prodigal Son was his repudiation of natural obligation. His father loved him, as every true father loves his son, and had constantly made sacrifice for him. But the son was careless of that love and spurned it, caring more for sensuous pleasures in a country that was far from where he would meet his father's pained and pitying gaze.

The Prodigal owed his very life to his father and thereby stood in duty bound to live out that life in ways that would honor his father. A son, by sheer virtue of his sonship, stands in relation of holiest obligation to his father. No true son needs to be taught this. But the Prodigal deliberately chose to disavow and make mock of this obligation and to act as if he had no responsibility save to himself.

The substance that the Prodigal wasted was property that came to him from his father. He did not earn it, he inherited it. Not he, but his father had toiled and grown weary, planned and saved to gain it. And he wasted it.

Sometimes we need to come humbly back to God

acknowledging that we have been careless of our natural obligation to Him.

He has loved us and we have given Him never a thought.

He has given us life itself and we have lived unthinking and unthankful.

All we have is His and we have used it utterly for ourselves.

Recognition of our natural obligation to God is the basis of stewardship.

GOD IS OUR FATHER

A primary affirmation of Christianity is that God stands in relationship to men as a father to his children.

This was at the heart of the teaching of Jesus. It was the central certainty upon which His own life was based. Even on the Cross His faith was in a "Father" into whose hands He could commend His spirit. It was the premise upon which His teaching of prayer and trust was based.

"I believe in God the Father!"

But this at once carries with it its challenging obligation—*Am I truly living as a true child of my heavenly Father*

God is truly Father, but not all of us are truly children. It is easy to follow the Prodigal. In the secret of our souls we may journey to far countries.

If we are true children of God we will love and reverence and obey, we will pray and serve.

GOD IS OUR CREATOR

We face the ultimate mystery of life. Our spirits are akin to the great Spirit at the heart of the universe. Sir James Jeans, astronomer and secretary to the Royal Society, London, spoke at Cambridge a few months ago, expressing his belief in the universe as a world of pure thought in which our minds are akin to the great Mind. "The universe begins to look more like a great thought than like a great machine. . . . We discover that the universe shows evidence of a designing or controlling power that has something in common with our own individual minds."

"You cannot put one little star in motion
You cannot shape one single forest leaf,
Nor fling a mountain up, nor sink an ocean,
Presumptuous pigmy, large with unbelief!
You cannot bring one dawn of regal splendor
Nor bid the day to shadowy twilight fall
Nor send the pale moon forth with radiance tender,
And can you doubt the One who has done all?"

—S. A. Nagel.

"I believe in God . . . Maker of heaven and earth!"

GOD IS OUR RULER

It is only presumption that does not recognize that finally we are dependent upon God for everything we have.

Back of all our toiling and achievement is His bounty and beneficence. Ps. 24:1; 50:10; 89:11.

"This is my Father's world."

"I believe in God . . . Almighty!"

But this at once carries with it its challenging obligation—*What I have is held in trust. Am I using it faithfully*

This is stewardship—to recognize that what we have is entrusted to us by God, and is to be used faithfully in His service.

A "steward" is primarily one who manages a household, one to whom his master entrusts the oversight of his property and affairs.

We are God's stewards for whatever we have.

MONEY

"Charge them that are rich . . . that they be rich in good works." 1 Tim. 6:17f.

Individually we may be rich or poor, but as a nation we are rich. We constitute but six per cent of the population of the world, yet we consume one-third of the world's goods, own a half of its wealth, handle half of its gold, and manage half of its finance. We are worth five hundred billion dollars and our annual income is ninety billion dollars.

And each of us, whether he shares in large or small way in the wealth of our nation, has some money for which he is responsible.

Some have called money evil. Papini writes vehemently: "Among the unclean things which men have manufactured to defile the earth and defile themselves, money is perhaps the most unclean. These counters of coined metal which pass and re-pass every day among hands still soiled with sweat or blood, worn by rapacious fingers . . . desired by all, sought for, stolen, envied, loved more than love and often more than life . . . this money, these material emblems of matter, are the most terrifying objects manufactured by man. Money which has been the death of so many bodies is every day the death of thousands of souls." Money has been used in these utterly reprehensible ways. 1 Tim. 6:9f.

But we are warned against a sweeping denunciation of money as being evil in itself, by a parable of Jesus. Lk. 16:1-13. The parable was spoken to the disciples, among whom was Judas who loved money. It warns against unfaithful, selfish use of money. But it also urges the use of money to gain eternal values. "You too (disciples) have your momentary hold on things of this world—its money, for example, which is the common instrument of unrighteousness. Convert it, then, swiftly and unhesitatingly to your own purposes—the purposes of your world—the eternal world. Give it away at once in such manner as to secure yourselves friends in that eternal world, which abides when all that belongs to this world has passed 'like a dream when one awaketh.'" (Gore.)

Others have sought money above everything else. The rich young man refused discipleship to Jesus because he cared more for his own "great possessions" (Mt. 19:16-22). Many others have so loved riches that it would be easier for a camel to get through the eye of a needle than for them to get into the Kingdom.

MONEY IN THE LIGHT OF THE PRINCIPLE OF STEWARDSHIP

Money is power. Money in itself is neither good nor bad; it is only good or bad as it is used for good purposes or bad ends. Therefore to possess it is to have a serious responsibility, a God-given trust.

Money should be used for the service of God and

man. We indeed have the right to use our money for our own necessary well-being. But we dare not live in luxury and extravagance. "God wills that His stewards should spend on themselves such a proportion of the income as is necessary to their highest working efficiency. This will vary with different persons according to conditions. Each must determine honestly for himself.

And we have sacred obligations to our families and dependents and loved ones. Much, very much heroism and sacrifice here is unknown and unheralded, save in the sight of God.

And then there are the imperious calls of the wider work of God and the need of men.

There is the Church. Our Church has its definite program of ministry and service, and your giving makes it possible. If we are to do more we must give more. 1 Cor. 16:1f.

There are Missions. Mt. 10:8.

There is charity. Mt. 25:40. 2 Cor. 8:12-15.

There are many benevolent and philanthropic and constructive enterprises of immense significance and pressing need. Acts 20:35.

And remember: "One dollar spent for lunch lasts five hours. One dollar spent for a necktie lasts five weeks. One dollar spent for a hat lasts five months. One dollar spent for an automobile lasts five years. One dollar spent in the service of God lasts for eternity." (Roger Babson.)

STEWARDS

What sort of stewards are we

The average per capita American income has been estimated at \$792.00. The Church members of our country enjoy at least the average income, probably more. In a recent year 30,000,000 Protestants gave \$614,400,000 for all purposes of Church work. This was \$21.38 per capita. The average Church member, therefore, gives two and seven-tenths per cent of his income to the Church. Is this dealing squarely with God? As a matter of fact it is so small an amount that it is regularly classed in statistical columns under the heading "Miscellaneous." Here is how the average American dollar was spent in a recent year (Hoyt):

Food	.....\$0.27
Clothing	......13
Shelter	......12
Fuel and light	......04
Savings and insurance	......12
Taxes	......10
Automobile	......05
Furniture and furnishings	......02
Education and reading	......01
Health	......02
Recreations	......03
Tobacco, candy, gum and soft drinks	......05
Miscell. (cosmetics, fares, contributions, etc.)	......04

On the other hand, there are many who are earnestly and honestly seeking to be true stewards.

Fritz Kreisler, the great violinist, says: "I never look upon the money I earn as my own. It is public money. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do.

You know what I eat; you know what I wear. In all these years of my so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world!"

There are many whose gifts may not be written in many figures but which are nevertheless very great. The widow's mites: Lk. 21:1-4.

What of ourselves? Does God come first or last?

THE VALUES OF PROPORTIONATE GIVING

Under the Law of the Old Testament the children of Israel paid the *tithe*, gave a *tenth* to Jehovah. Deut. 14:22. Lev. 27:30-32. Mal. 3:8-10.

As Christians we should not do less, but rather more. And the same method of fixing upon a definite proportion of our income to be set aside first of all for God as our *minimum* is wise and helpful. It is systematic and businesslike. It puts first things first.

It has been said: "The Christian who begins to *tithe* will have at least six surprises. He will be surprised: (1) At the amount of money he has for the Lord's work. (2) At the deepening of his spiritual life in paying the *tithe*. (3) At the ease in meeting his own obligations with the nine-tenths. (4) At the ease in going from one-tenth to larger giving. (5) At the preparation this gives to be a faithful and wise steward over the nine-tenths that remain. (6) At himself in not adopting the plan sooner."

TIME

"Redeeming the time." Eph. 5:16.

"Your West is speed," said an Oriental of whom Dr. Harry Holmes tells. Science enables us to write "*accelerando*" across the score of civilization. Technical development constantly speeds up every process. In travel, train and trolley and automobile carry us from home to city, airplane from coast to coast, liner and dirigible from continent to continent, with ever reduced schedules. In factories, mechanization and standardization increase possible output and decrease necessary time. In homes, time and labor-saving devices are at hand. Everywhere the efficiency expert splits seconds, Hours of labor are reduced and moments of leisure are increased. "Thee, most brisk and giddy-paced times!" (Shakespeare.) The words might be spoken of the modern man that were spoken of the strenuous and immortal Shakespeare himself by Samuel Johnson in his "Prologue Spoken at the Opening of the Drury Lane Theatre" (1749)—"And panting Time toiled after him in vain."

Now, what do we do with our time as we have more of it available for purposes we freely choose? Bruce Barton (*Cosmopolitan*, October '29), coming down on the Merchants Limited from Boston made a census of the thirty-two passengers in his coach:

Asleep.....	13
At work (earnest-looking men with brief cases).....	2
Looking straight ahead with bored expression.....	6
Reading fiction.....	5
Reading serious book.....	1
Doing cross-word puzzles.....	2
Playing solitaire.....	1
Applying lip-stick.....	2

"Thirty-two Americans, each with five hours on his hands, and all bored." The picture of too much of our life might be entitled "Time elaborately thrown away." (Edward Young.)

This message is concerned with the *stewardship of time*. Benjamin Franklin was wise when he said, "Dost thou love life, then do not squander time, for that is the stuff life is made of." Edward Young wrote, "Think nought a trifle, though it small appear; small sands the mountain, moments make the year, and trifles life."

Paul speaks about "*redeeming the time*." (Eph. 5:16.) He is writing to the Ephesians and in his letter is urging them to the imitation of the very character of God.

TIME FOR PRAYER

In the midst of His very busy ministry *Jesus made time for prayer in the most rigorous way*. Now He goes out early in the morning, long before the rising sun calls others to their tasks, and spends time in prayer. (Mk. 1:35.) Again it is in the even time when others are hastening home to rest that He tarries alone in the mountain to pray. (Mt. 14:23. Mk. 6:46. Jn? 6:15.) And gain He spends the whole night, while others slumber, in prayer. (Lk. 6:12.)

On the other hand the disciples were *sometimes unwilling to pay the price for prayer*. They were not willing to make the exertion of the will and endure the physical strain. They were so human that they sometimes *slept* when they should have prayed. Jesus took Peter and John and James with Him into the mountain to pray. There was a most wonderful occurrence, the Transfiguration, but the disciples missed part of its significance because they were "heavy with sleep." (Lk. 9:32.)

We need to create open spaces in our day for communion with God. We need to practice by hard work the methods of contemplation and meditation and waiting upon God. Cardinal Gibbons' irreducible minimum for this was three hours a day. General Gordon spread a white handkerchief on his tent door when he was praying. Every soldier knew what that meant. Gordon was at prayer and must not be disturbed. All over our country are Christian Endeavorers who have signed the Quiet Hour Covenant—to spend at least fifteen minutes each day in prayer and reading of the Bible. We need *Quiet Hours* in our days.

TIME FOR THE CHURCH

The Church asks some of our time. It does not ask much—only a few hours in the entire week. But even that is sometimes more than we are willing to give. Time spent for work and for recreation sometimes absorbs all the time we have for the Church. The plea of necessary work and of desirable recreation may be valid in its place, but if we let it, bit by bit, crowd out the Church, as the camel crowded the Arab out of the tent, we are putting secondary things in primary place. "Do you let the secondary things of life go thundering through on the main line while the main things of life stand on the side-track? If you do, switch the trains."

TIME FOR SERVICE

The priest and the Levite who passed by the unfortunate man lying half-dead in the road were burdened by "religious" (?) duties, and not only were their hearts hard but they were busy, they were in a hurry, they did not have time to pause to help. They passed by. Only the Good Samaritan took time to care for him. (Lk. 10:30-37.)

If we have time to get but not to give, to seek but not to serve, we are not good stewards of our time.

It is told that the Korean Christians tithe not only their money, but also their time.

On General Gordon's tombstone in St. Paul's cathedral are the words: "Major-General Gordon, who at all times, everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, his heart to God."

THE PENALTIES OF NEGLECT

"Whosoever hath not, from him shall be taken away even that which he thinketh he hath." Luke 8:18.

In Genoa, Italy, there is a famous violin which has been carefully kept for many years in a glass case. It was the favorite instrument of Paganini. But now it is discovered that the careful attempt at preservation has been in vain. Through disuse, the violin is beginning to be destroyed by a certain type of moth. *Only the useful survives* the ravages of time. Played with skill by a great master, the violin will last for centuries; tucked carefully away in a museum, it will end as dust.

In the natural world there is arrested development, perversion and reversion, *degeneration*. "There are certain crustaceans and other forms of life which have not changed from the earliest geologic times, when their remains were first deposited, and their descendants are today what they were then, imprisoned as it were in a back-eddy in the vital stream." (Griffith-Jones.) Faculties unused are lost. The *Sacculina* begins life as a rather highly differentiated animal organism. However it becomes a parasite, attaching itself to and nourishing itself from another animal. It thereupon speedily loses its differentiated organs and becomes a mere pulsating saclike body. Drummond ("Natural Law in the Spiritual World"), Griffith-Jones ("The Ascent Through Christ"), and more recently Dr. Cutten, have pointed out how analogous these things are to what sometimes happens in human life. And when these things take place in the spiritual life of man it is sin.

These illustrations may serve to introduce us to the penalties of the neglect of stewardship which our text suggests.

THE WARNING OF JESUS

Text—Luke 8:18. (Mark 5:25, Matthew 13:12.)

Jesus is teaching, telling those incomparable stories that we know as the Parables by the Sea. Some of His audience are hard of heart and will not hear or heed. It requires careful thought to understand the parables and genuine honesty to

face their ethical implications. Some of the disciples listen eagerly, and earnestly seek to understand. Jesus promises constant progress in understanding. On the other hand He warns against carelessness of opportunity to learn and develop in understanding and character. "It is those who listen to what they hear and apprehend it who will be introduced to higher knowledge: the measure of the reception is the measure of further and further gifts. But *those who do not employ the gifts they have will lose the capacity to do so*, just as an organ of the body becomes atrophied by disuse." (C. H. Turner.)

Jesus employs identically the same thought and practically the same language in the parable of the Pounds (Lk. 19:26) and the parable of the Talents (Mt. 25:29). In each case an unfaithful servant fails to use in any productive way that which his master entrusts to his stewardship. Upon the master's return he is condemned as wicked and slothful and *deprived of his trust*.

The principle enunciated by our text is not arbitrary but just. The treatment of man which it pictures is not whimsical but inexorable. It brings vividly to our minds the *seriousness of stewardship*.

WE MAY LOSE OUR TALENTS

Spiritual capacities are lost by disuse. Sympathy and unselfishness and spirituality must be constantly cultivated, otherwise these virtues are choked by lesser things.

In Dickens' "Christmas Carol" the Ghost of Christmas Past reveals to Scrooge the fair young girl he once had loved, who says to him, "I have seen your nobler aspirations fall off one by one, until the master-passion, Gain, engrosses you."

The waters of the Sea of Galilee are blue and sparkling, and living creatures abound therein. It has inlet and outlet. The waters of the Dead Sea are heavy and inert, and in them nothing lives. The Dead Sea is dead because it has no outlet.

To lose small opportunities is finally to forfeit great ones.

To dissipate talents is to lose them irrevocably. "The bird with a broken pinion never soared so high again."

WE MAY LOSE OUR LIVES

Jesus speaks a number of times of the possibility of our *losing our very lives* (Mt. 10:39; 16:25. Mk. 8:35. Lk. 9:24, 25.) We may fail to respond to high challenges and thereby lose our souls in selfishness.

We are stewards of time and money, talent and life. There are penalties for neglect.

THE SIGNIFICANCE OF LENT

"Render your heart, and not your garments." Joel 2:13. "... and then will they fast in those days." Luke 5:35.

Lent

Lent is the name given to this season of the Christian year when we turn our thoughts espe-

(Continued on page 524)

Methods of Church Work

THE GIANT KILLER. 1 Sam. 17:1-58.

Rev. H. J. Gernhardt, Pastor M. E. Church, Hettinger, North Dakota, writes: "The following acrostic which I used as an outline seemed to hit the spot. I offer it for use if it will help others."

D — aring
A — im
V — olition
I — ndependence
D — evotion

THE PARABLE OF "THE TALENTS." Matt. 25.

Rev. Herbert Marsh, Spirit Lake, Iowa, writes about hard times which demanded unusual means to raise church money. He says, "The means used must be legitimate and, if possible, helpful to the giver. With this in mind the writer gave his people \$50 in twenty-five cent pieces. These quarters were to be invested from the time they were received in January until Easter. They were to be returned Easter Sunday morning with the name of the giver and the amount in the envelope.

It was thought advisable to have an *experience social* and tell how we made the amount and then spend the rest of the evening in games and serve light refreshments. The program was carried out with the following results:

The \$50 became \$300!

This is how some of it was earned. Some of the young ladies made tatting. Mrs. Marsh bought shoe polish and shined shoes. One man made crochet hooks out of bone bought with the quarter. Another man sold his wife's bread and cookies. The women made Flander's poppies. One young man bought a rooster from a farmer's wife, sold it for \$1.25, then bought a duck and sold it to a neighbor, then bought a pig for \$2.50 and fed it for a few weeks and sold it for \$8.00. One woman sold a gallon of kerosene at the store each day. Her boy invested in bread and increased his capital by daily sales at the store. One young people's class put on a play entitled "Deacon Bubbs," while another class sold coffee and sandwiches at the basketball games. One woman made doughnuts for a sale and made \$15.00, after having sold her neighbors four dozen a week. Another family invested in oats.

Not more than 65 per cent used their quarters to good advantage. Those who did were the good old faithfuls.

The poorer folks made less on their investment than the ones who had money. They, in some cases, kept the money or added another twenty-five cents and put 50 cents in the collection. (This may be used as a lesson on everyday life). Some gambled in spite of all pleading on my part not to do so. The money was handed out to the regular congregation. In one service was the pool hall man who used a punch board for his investment. In another case a man and wife raffled off a

rooster. This was the most disagreeable thing of all. On the whole it was a satisfactory experiment. When the parable of the talents from Matt. 25 was read before the collection, some had a better understanding of their stewardship. Some were happy, while others were chagrined.

FUNERAL SERMONS

Pastors called upon to preach funeral sermons, or offer words of consolation at times of sorrow, will welcome the inspiration found in a little pamphlet issued by the American Institute of Sacred Literature, Chicago, entitled, *Life After Death*. The booklet was made by Arthur H. Compton, Shailer Mathews, and Charles W. Gilkey.

The publisher says, "Any reader of your paper can secure a single copy of the pamphlet, 'Life After Death,' upon request without charge."

PRAYER FOR CHURCH MEMBERS

The Rev. Charles FitzHenry, pastor of Spencer Memorial M. E. Church, Rock Island, Illinois, divides his church membership role alphabetically and offers prayer at specific services for those members whose names fall into alphabetical divisions. For example, he specifies one service when all members whose names begin with "A" or "B" or "C" will be remembered in prayer by the pastor and members of the church. At times he prints the names in the church bulletin, or includes them in his parish letter. This gives opportunity for the members who are spiritually alert to remember the fellow member in prayer during the week. All the names of members selected for remembrance in prayer at specific times are read from the altar by the pastor during the pastoral prayer.

A PARABLE OF THREE RESTAURANTS

Once upon a time there were three restaurants in a town.

The first was called "Ye Olde Tyme Inn." It clung to the superstitions of the past; served salt rising bread because yeast was dangerous, believed that tomatoes are poison, that salads give indigestion and that cucumbers are full of malaria. It was strong on sausage, side meat, spare ribs, fried potatoes and coffee kept always boiling on the back of the stove. Anyone who could not eat their cooking was called an unbeliever in the true food. They enjoyed a good patronage by people who had been brought up on that kind of food, and the proprietors knew theirs was the only right way to run a restaurant.

The second was named "The Up-To-The-Minute Cafe." It specialized on new dishes and new ideas. They served meatless meals, wheatless bread and salads that were futuristic. Spinach and yeast were always on hand. The menu was largely taken up with printed explanations of vitamins, calories, proteins, balanced rations and the culinary mistakes of our mothers. There was



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more information on the table than food. Still many of the patrons were enthusiastic about the advantages of a modern diet and called those who ate elsewhere ignorant.

The third was "The Old Home Eating House." They were not old fashioned in their methods nor ignorant of dietetics. They toasted by electricity, percolated, broiled and served a good salad. But their specialty was food, wholesome, varied and plentiful. They did not think that bread and meat and potatoes and onions and pie and doughnuts were old fashioned or had lost their appeal. They believed in food; old, new, all kinds, just so it was wholesome, appetizing and satisfying.

"Ye Olde Tyme Inn" called this third place dangerously modern. "The Up-To-The-Minute Cafe" scorned it as old fashioned. Neither of them could understand why "The Old Home Eating House" was always crowded. It was a great mystery.

The minister who can solve this puzzle will have learned the secret of success in the pulpit, and a great reward is offered to all who find the right answer.—*The Rev. William O. Rogers.*

GROWTH OF CHURCH IN 12 YEARS

The Rev. Hale V. Davis, pastor of the Exchange Avenue Baptist Church, Oklahoma City, writes "Our church is just 12 years old, and we have known many trials, starting with no money or property, and just one man and eight women in a needy industrial community right after the war, and coming up to the present membership of around 1300.

Our average attendance in Sunday School for the last month was 785, and our B.Y.P.U. was 562, and mid-week prayer service, 300."

A comparative report for 1929 and 1930, as published in the local paper is here given.

Totals for 1929 and 1930, together with the percentage on increase are listed herewith:

	1929	1930	Inc.
Membership	690	1240	79%
S.S. Enrollment	760	1264	66%
Additions	218	740	239%
Baptisms	109	359	229%
B.Y.P.U. Enr.	179	393	119%
W.M.U. Enr.	148	207	39%
Property Value	\$44,600	\$110,000	146%
Total Gifts	\$18,837	\$42,475	125%
Missions	\$1,462	\$2,914	100%
Average Increase			101%

Membership increased from 690 in 1929 to 1240 in 1930, with 218 additions in 1929 and 740 in 1930. Of the 218 additions in 1929, 109 were baptized and 109 came by letter and statement; 359 of the 740 in 1930 were baptized while 381 came by letter and statement.

Other departments of the church increased in like proportion. Sunday school enrollment grew from 760 in 1929 to 1264 in 1930 and enrollment in the B.Y.P.U.'s increased in the same period from 179 to 393. The Women's Missionary Societies grew from 148 to 207.

The church contributed \$1462 to missions in 1929 and increased this to \$2914 in 1930. Total gifts were \$42,475 in 1930 as against \$18,837 in 1929. Value of the church property in 1929 was \$44,600, increasing to \$110,000 in 1930.

HOW TO INTEREST OUTSIDERS

Have just been reading the letter of Rev. Robert W. Campbell, printed on page 1227 of the July issue of *The Expositor*. He writes, "the problem confronting me was, and still is, 'How to get the outsiders interested in the church.' Perhaps the plan I am trying would be of interest and help to him also, as I too am living and working in a small community, with a scattered parish, where there is no daily paper.

We have started the publication of a monthly bulletin, the *Evangelical Messenger*. This messenger goes into the homes of everyone of our members, as well as those who are in any way interested in our congregation by reason of membership in any of our organizations, such as the Sunday School, Ladies' Aid, Brotherhood, etc. Just now we are supplementing our mailing list by adding to it the names of all those families in our township who are not connected with any other church. This, of course, means that eventually every family in our township will be in touch with some church. It is also an excellent means of "breaking the ice" so to speak, for my first visit to the homes of non-members.

Now, one might think that this is a costly program. Let me give you a few facts about my paper. It is printed on a small, portable mimeograph; ours is an Edison-Dick Mimeograph No. 72, which cost us \$60.00. The stapler for binding the paper cost \$6.00. The typewriter, of course, is my personal property (although a typewriter is not absolutely necessary). This equipment was paid for out of organization funds. We print 250 copies each month, and of these about 220 are mailed and the others are distributed in prominent places about town, where they may be picked up by persons not on our mailing list. The cost of these 250 copies, including materials, printing and postage is estimated at less than \$70.00 per year. About half of this cost has been taken care of by the subscription price of 50 cents per year, and the balance is paid by organizations. The subscription price, by the way, is not demanded of anyone; the paper goes into every home whether the price is paid or not. I am enclosing several copies of our *Messenger* that you may see just what it is like.

Hoping that this plan may prove of some benefit to a brother minister, I am—W. W. Wilke, Pastor Evangelical Protestant Church, St. Jacobs, Ill.

"SAUL AND DAVID," A Dramatic Service

This is a scene from an illustrated sermon message. It was used in my own church the last Sunday in January.

Each scene comes at the end of a main point of a sermon. The actual preaching occupies about fifteen minutes and the time for the dramatization, as revealed in the scenes, is about fifteen



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minutes. This will allow a half hour for the entire service. I am not enclosing the evangelistic material (of about five minutes) which precedes each scene, but will gladly do so upon request.

I have found this type of service to be by far more spiritual than the apparent entertaining value, particularly for Sunday night.—*Rev. R. A. Moody, Pastor Shiloh Baptist Church, Hartford, Conn.*

Saul and David

Note: The place of dramatization is to the left of the pulpit—the convenience of a given church will determine, however, its location. Minister has a button attached to the pulpit which signals the co-worker at the desired moment. The lights of the church go out, with light only upon the place of the scene. Each scene serves as a climax for a point of the sermon. The cast of characters required for this mentioned message is three men and one woman, who respectively will play the parts of Saul, David, Courtier, and an Angel. A quartet is also required. One verse of the given number is preferable.

The same scenery may be used throughout the three scenes. It may consist briefly of a throne, with as much royal setting as can be obtained. The costumes of the characters, which should represent the correct era are very easy to secure. Two wings are suggested for the angel. The materials needed: a sword, a knife, an artificial knife, a harp, a shield and helmet, a staff and sling, and a cruse.

Scene I

(Scene opens with Saul seated in evident nervous perplexity—wrings his hands, shakes his head, chest expands, rises, walks to and fro, starts speaking with head down.)

Saul: Why did I accept the challenge of that giant, the Philistine? No man dare stand before him. He, single-handed, hath slain his thousands. His height alone—six cubits and a span (nine feet and five inches), to say nothing of his experienced arm-of-war and metal armor, is enough to scare any man. Who has ever stood before him and lived to tell the story!

Courtier: *(Enters, bows gracefully.)* My Lord and King, will you not break your fast and taste of the choice meats and wines your servants have prepared?

Saul: *(Staring at courtier in anger, then after a moment's silence, speaks.)* Be gone, my slave! Be gone! How can I eat and drink when tomorrow we shall be in the hands of this unsightly enemy. *(Courtier exits and King continues in soliloquy.)* Truly they are but slaves and do not know the troubles of a King's breast. My eyes are like fire and my heart thumps like an earthquake. How can man eat when there is no appetite, and sleep when eyelids will not close!

Courtier: *(greatly excited)* King there is one without who says he will go and fight this giant.

Saul: What! Hurry and bid him enter.

(Young man enters dressed like a shepherd, with staff and sling in hand. Saul's head drops in disappointment upon sight of this stripling.)

David: *(Speaking bravely and clearly)* My King,

let no man's heart fail because of your enemy. Who is this uncircumcised Philistine, that he should defy the armies of the living God? Thy servant will go and fight with this Philistine.

Saul: *(Shaking his head)* Thou art not able to go against this Philistine. Thou art but a youth and he is a man of war from his youth.

David: My God who delivered me out of the paw of the lion, out of the clutches of the bear, when they attacked my father's sheep—and I slew them—will deliver me out of the hand of this Philistine.

Saul: Go, and thy Lord be with thee. Here take the royal helmet and armor. *(Places them on David.)*

David: *(Removing the armor)* King I can not go with these, I have not proved them. My trust is in God, and He will give me the weapon of victory. *(David exits with staff in hand.)*

Quartet sings: "When the storms of life are raging, stand by me."

(Church relighted. Minister resumes preaching.)

Scene II

(From without, shouts of chorus heard as they repeat in unison thrice, "Saul has slain his thousands, but David his ten thousands.")

Saul: *(Seated in quiet composure)* They think they are taunting me, eh? I'll show them the strength of a King. David may hath slain his giant and killed his lion, but I'm the man-eater. *(Examines his sword, smiles cunningly.)* I will prove my sling of craft. *(Knocks for courtier.)*

Courtier: Yes, my Lord?

Saul: Bring hither David with his harp. *(Courtier bows and exits.)*

David: King, thy servant is here to do thy will.

Saul: *(Roughly)* Sit down and play your harp. *(David begins to play as Saul reaches for a javelin which misses his head. Saul rises to go to him with another as Angel enters and speaks—Saul shows great astonishment and cowardly backs.)* Who are you and how dare you enter without being bidden? *(Continues Saul.)*

Angel: I am ever present to those who do right. When a man accepts and follows God, God guarantees protection. God's army may be invisible, but His help and deliverance will be seen always. King Saul, if you would be wise, Beware! *(Releases arm from David's head and points finger at him.)*

Quartet sings: "His eye is on the sparrow."

(Church relighted. Minister resumes preaching.)

Scene III

(Saul seated in meditative mood as courtier appears.)

Courtier: Thy servant David is without.

Saul: Bid him enter. *(Exits courtier.)*

David: My Lord and King, while you and your guard were sleeping last night upon the plains, I knelt by thy side. My soldier said, "Surely the Lord hath delivered King Saul into your hands. This very night he is out hunting for but to slay you. Let me smite him with his own sword." I would not let him touch one hair of your head. Here is the cruse of water and the sword which lay by the side of thy head.

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Anyone puzzled and troubled over what goes on in the skull of a boy in his teens—one of his own, or boys of these ages under his care—will find this book most satisfyingly informative. Price, \$2.50

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By Professor Albert Einstein

Translated and Edited with an Introduction by Leon Simon

The speeches and letters which compose this volume show that Einstein has given abundant proof for many years past both of a keen interest in Zionism and of a penetrating insight into its underlying ideas. He is impelled to Zionism by his acute consciousness of the excessive price at which the blessings of assimilation are brought by the Jewish communities of the Western world. Probable price, \$1.50

Twenty-Four Views of Marriage

Edited by Reverend Clarence A. Spaulding

The Presbyterian General Assembly's Commission on Marriage, Divorce and Remarriage has called upon twenty-four of the most outstanding authors, philosophers, teachers, clergymen and scientists to furnish an article each on marriage and divorce, with the result that the Commission has given us one of the most challenging and instructive books on this vital problem that has appeared for a generation.—*The Presbyterian Advance*. Price, \$2.50

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Ward's presentation of the nature, meaning, and consequences of the choices that now lie before the churches of this country rests upon the solid foundation supplied by a concrete and keen analysis of the forces that are striving to control them. His primary concern is to gauge the outcome of the conflict now going on in the Protestant churches as to which aspect of religion is primary—the intellectual, the devotional, or the ethical. Price, \$2.00

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An appreciation of Mrs. Eddy and Christian Science by a Christian minister who was allowed free access to original sources never before available. Cloth, \$5.00. Leather, \$7.50

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"A Free Pulpit in Action" will give other ministers and parish boards a good idea of how the plan works out in practice. Price, \$2.50

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60 FIFTH AVENUE

Saul: I have sinned and played the part of the fool. Thou has rewarded me good whereas I have done thee evil. What manner of man is it when his enemy is delivered into his hands he sets him free!

(Angel enters.)

Angel: This man is a type of Him whom the prophet in days past spoke: "And there shall come forth a rod out of the stem of Jesse."

(Angel faces audience, continues.) "Christ receiveth sinful men."

Quartet sings: "Christ receiveth sinful men."

(Church relighted. Minister extends invitation.)

GUARANTEED ANNUAL WAGES AND EMPLOYMENT

The Consolidated Water Power and Paper Company, of Wisconsin and Ontario, Canada, has adopted a plan under which it guarantees its employes a minimum annual income whether or not its plants are shut down. The statement of the plan as published in the *Monthly Labor Review*, September, 1929, is as follows:

"Our schedule of unemployment compensation, effective February 7, 1929, provides for remuneration to permanent employes who are compelled to remain idle due to curtailed operations.

"The highest amount paid amounts to \$75 per month, which applies to positions involving the highest skill and wages. The rate of compensation decreases from this figure in proportion to wages. Common labor with more than three years' service, is paid \$30 per month, and one to three years' service, \$20 per month.

"In the event of part-time work the employes receive the difference between the compensation rate and actual money earned. In other words, the unemployment compensation constitutes a guaranty of a certain specified income.

"Before receiving check, the employe signs an affidavit showing amount of money earned elsewhere, if any.

"Full arrangements for this plan were made in conference with local labor union officials representing the three organizations with whom we deal regularly. These are the International Brotherhood of Paper Makers, International Brotherhood of Pulp, Sulphite, and Paper Mill Workers, and International Brotherhood of Electricians. We have transacted business with our employes on this basis for 10 years.

"The unions agreed to assist in every possible way in the enforcement of regulations covering the unemployment insurance plan. They also gave their advice and assistance in devising the schedule.

"The system is not considered as a permanent policy, however, it will remain in force for the present. A permanent plan may be worked out later; however, no definite steps have been taken in that direction. The compensation payments are made by the company, no contributions being made by employes."

Steady employment is guaranteed to a minimum number of shop employes of the Seaboard Air Line Railway. This plan, which was first put

into effect under an agreement with the federated shop crafts on January 1, 1928, now guarantees steady employment for 2,235 mechanics, apprentices, helpers and coach cleaners. Although 2,235 employes are guaranteed steady employment, the company may increase its working force above this number at any time and, if it cannot provide the extra men with steady employment, it is free to lay them off.—*Information Service, Federal Council of Churches.*

CAUSES THE CHRISTIAN STEWARD SUPPORTS

Christian Education
Evangelism
Local Budget

Benevolences
Devotions
Missions

How Much Ought I to Give?

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er.
Give as you would to the Master
If you met his loving look;
Give as you would of your substance
If his hand the offering took."

THE BULLETIN BOARD

Religion is a way of life, leading to God. To kill it is impossible.

Men who surrender to the Resurrected Jesus have His Resurrection power.

The "Merciful" are those who have learned to forgive.

Christ exalted the virtues which make for peaceful living together.

Can you gaze upon Christ and remain complacent?

If men are capable of rising to the challenge of Christ, there will be no question of immortality.

Jesus condemned those who lived by the law instead of the spirit.

The cure for stealing is found in *giving*.

The Church is far from right because the people in it are not right.

Family life is organized on the basis of love, not justice. Why not national or community life?

The navigation of a ship is based on the stars in heaven.

There is one right way, and a multitude of wrong ones.

Look beyond yourself for guidance; the stars in your personal firmament may not be shining.

Faith and prayer are aids to safe navigation through life.

God's way of growing big men is to give them big jobs.

"Wealthy laymen" might be a more appropriate title than "leading laymen."

Did you ever telegraph your pastor that you could not attend church service?

Some of us see visions dimly; the light of faith needs more power.

Each of us begins on a treadmill. Learn how to operate it, if you would advance.

Some of us are fair Christians while all is going well.

When you do not work someone else eats your sandwich.

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Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Programs

THE REV. SHIRLEY S. STILL

I. A Meeting on Answered Prayer.

This service requires a minimum of preparation and receives a maximum response because people enjoy relating definite personal experiences.

Music, "Nearer, My God, to Thee," played without announcement.

Solo, "Day is Dying in the West."

The Lord's Prayer in concert by the congregation.

Bible readings, Jno. 15:7, 8; James 5:14-18.

Congregational song, "What a Friend We Have in Jesus."

Prayer.

Special song, "The Beautiful Garden of Prayer."

Discussion: Let everyone of the congregation who will do so, tell a personal experience of answered prayer.

Song by congregation, "I Need Thee Every Hour."

Talk: "Prayer That Meets the Requirements of Scripture."

Benediction, followed by quiet music, "I'm Praying for You."

* * *

II. A Mid-Week Meeting on Love.

It is an added attraction to the young people if the church is decorated with hearts in honor of the topic and of St. Valentine's day.

The meeting should open with the single verse, Mark 12:30 read by a good reader without any announcement.

Prayer.

The leader should state that the topic is divided into three parts, love of family, love of friends, and love of God.

Part I. Love of Family.

Song by congregation: "Did You Know the World is Dying for a Little Bit of Love?"

Reading by a child: "Which Loved Best?" by Joy Allison.

"I love you, mother," said little John.
Then forgetting his work, his cap went on,
And he was off to the garden swing,
Leaving his mother the wood to bring.
"I love you, mother," said little Nell,
"I love you better than tongue can tell."
Then she teased and pouted half the day
Till mother rejoiced when she went to play.

"I love you, mother," said little Fan.
"Today I'll help you all I can."
To the cradle then she did softly creep,
And rocked the baby till it fell asleep.

Then stepping softly, she took the broom,
And swept the floor and dusted the room;
Busy and happy all day was she,
Helpful and cheerful as child could be.

"I love you mother," again they said —
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

Violin or cornet solo: "Tell Mother I'll be There."
Part II. Love of Friends.

Bible reading, Ruth 1:15-17.

Song by congregation, "Was That Somebody You?"

Talk: How to Be a Friend.

Part III. Love of God.

Solo: "Oh Love That Wilt Not Let Me Go."

Jno. 3:16 in concert.

Talk: How We May Show Our Love for God.

Congregational song, "If Ever I Loved Thee, My Jesus, 'Tis Now."

Closing Prayer.

* * *

III. A Washington, Lincoln, and Longfellow Meeting.

This meeting is held in honor of three of February's great men. The room may be decorated, if desired, by bunting-draped pictures of the men under discussion, or simply by flags and bunting if no portraits are available.

Opening song, "America," using the final stanza as the opening prayer.

Scripture lesson; Psalm 1, read in concert by the congregation.

A three-minute essay on Washington, by a high school student.

"The Star-Spangled Banner," as a trombone solo, or by the church school orchestra, or as a congregational song.

A three-minute essay on Lincoln by another high school student.

Reading, Lincoln's Gettysburg Speech:

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember, what we say here; but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth.

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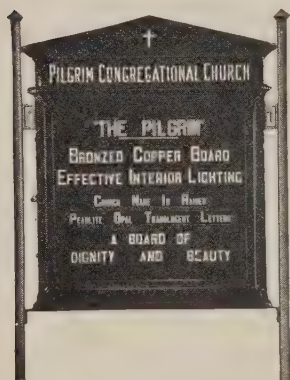
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Song by the congregation, "America the Beautiful."

Three-minute essay on Longfellow by a third high school student.

Reading, "A Psalm of Life," by H. W. Longfellow:

Tell me not in mournful numbers
Life is but an empty dream! —
For the soul is dead that slumbers,
And things are not what they seem.

Solo or congregational song, Kipling's "Recessional."

Closing prayer, thanking God for the nation's great men, asking Him to bless America with great statesmen and poets today, and beseeching His help in our own lives.

* * *

IV. A Service on the Value of Time.

For this meeting a huge clock-face outlined on cardboard should stand near the leader. The hands of this clock, made of cardboard or a light wood and colored black, should be fastened to the clock-face in such a manner that they can be turned by the leader's finger. The song-leader and other participants in the service should be notified of their parts and their numbers or "hours" in advance so that they can respond promptly as the leader turns the hands of the clock. The leader announces his subject and then, instead of

calling for the different numbers, he turns the hands of the clock and the people respond according to previous preparation. Thus there are no announcements at this meeting.

I. Congregational song, "A Charge to Keep I Have."

II. Scripture lesson, by two girls: Jno. 4:35, 36; Jno. 9:4.

III. The first stanza of "Bringing in the Sheaves" is sung by a hidden singer.

IV. Prayer — that we may use our time aright.

V. Talk: How much time do we have and what do we do with it?

VI. Congregational song, "Take Time to be Holy."

VII. Talk: Take Time for Private Worship.

VIII. Second stanza, "Bringing in the Sheaves," by the hidden singer.

IX. Talk: Take Time for Public Worship.

X. Talk: Take Time for Work for Christ. (Soul-winning.)

XI. Third stanza, "Bringing in the Sheaves," by hidden singer.

XII. Congregational song, "Work for the Night is Coming."

Benediction.

Violin Solo, "When You Come to the End of a Perfect Day."

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

THE WALL OF JERUSALEM. Neh. 4:6, 15-21.

From cupbearer in the palace at Shushan, to master builder of the wall of Jerusalem and governor of the land of Judah — this is Nehemiah's interesting history. Few old testament characters are more fascinating.

1. *Nehemiah's First Gift.*

Through the dim years we see him trowel in hand on the wall of the City of God. An honorable member he was of that guild of bricklayers who through the years, have counted it all joy to work for God. Putting bricks and stones in their places was no great task. But he did it in a great way. He is as fresh and true and loyal today as if he were still at work on the wall. We know his kind, and both Church and State value him. He was not highly trained like Ezra in the law and worship of God. Never-the-less he knew how to work. We think of him as a quiet man and very intense, this bricklayer on the wall of Zion. His first gift was just the gift of love and devotion. He felt God's hand upon him. He would take no step without Him. Everything that he did had the touch of consecration upon it. When he started to rebuild the wall, it was at the sheep gate that the first stones were laid. The sheep gate was the place of sacrifice. This is Nehemiah's spirit. He wasted no material or ornaments. Nevertheless he made the wall beautiful with love. No wonder that he said of this common task of bricklaying, "I am doing a great work." He was a man who believed in his work. He made it great by his own conviction and love.

II. *Master Workman.*

God's work is not only to be loved with a great love; it is to be studied with the most extraordinary care and wisely planned. The trouble with some of God's bricklayers is that they have no plan, they follow no order, no method. They have no art, no system. They are workers, but they never attain to the mark of master workmen studying to show themselves "approved unto God." Many carry on their church work in this haphazard way — no order, no system, no plan. Christian workers of any kind, frequently make this mistake; they do not think their work through. They do not plan for God. Master workers make an "art" of their work, doing it in fine and careful ways. Many of the laborers on the wall could redouble his support for God if only he knew how to sit down and count the cost, to watch the work, and study out a plan.

III. *The Great Work.*

There was nothing haphazard in Nehemiah's work, no hit and miss in his way of doing things. The work was great and he sought out the best way of doing it. These are little phrases that show what a careful worker he was, how well he planned. "I and some few men with me." "We made our prayer unto our God." "Everyone over against his own house." There were tools on one hand, weapons on the other. Greatest of all his achievements was his power to inspire others with a mind to work. The builders were "workers together with God." So we all must labor and work.



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THE FIRST BIBLE SCHOOL. Ezra 8:1-3.

There has been some controversy over the origin of the Sunday school. The honor is generally conceded to Robert Raikes of England, although it is claimed that he was preceded by others. It seems however, that the idea is not so modern as we have thought. The first Bible school was conducted by Ezra. It is true of course, that the Law had been read to the people before, but Ezra did more than this. His work was not merely reading, but instruction as well. Conditions were suited to evoke a spontaneous popular demand for clear knowledge of the law of the Lord. The record presents a striking story of attention, explanation, and exaltation.

I. Attention.

The people wanted to know. They came together with one accord. Their common desire was to be taught the Word of God. Some of them would remember how crowds had gathered about Ezekiel, because he was a pulpit orator with a pleasant voice. They had listened to him as to a person rendering a sweet song. But this mass meeting in the open spaces about the water gate was of people who had come to be entertained or amused or flattered; these people were in dead earnest to know what was in the law of the Lord for their daily living. At first all the people wept. They broke forth in lamentations. They saw what God demanded of them and realized how they had failed in obedience and service.

But their sorrow was turned to joy because God's Word does not stop at sin. It shows a way out. We are told that these people went their way "to make great mirth."

There is no tonic like worship, prayer and praise. "The joy of Jehovah is your strength," says Nehemiah in one of the most striking passages of the Bible. God makes the troubled human soul a harp for the divine music. The joy referred to by God's servant in this verse is not the superficial satisfaction of a fat bank account, a prosperous business, or a jolly good time in the pleasure sense, but it is the joy of pardon, the joy of a soul linked to God in absolute surrender. Sadness weakens men, while joy strengthens them.

II. Explanation.

The priest and the governor with their Levite helpers, were intent on making the people understand. They spoke distinctly. Tell that to the theological seminaries. "They gave the sense." Mention that, when you talk to candidates for the ministry.

Living in a foreign country, the people had become almost strangers to their native language, the language of their law. What they were getting was in effect a modern translation of their Bible.

In this changing world of ours, the continuous need is for teachers able to translate the message of the sacred oracles into the simple, clear, and understandable language and experiences of the common people.

III. Exultation.

God changed their weeping and mourning into rejoicing. He gave them beauty for ashes, the oil

of joy for mourning, the garment of praise for the spirit of heaviness." Joy is ever the climax of Christian experience. The joy of the Lord is the sinner's strength. Here likewise is a gleam of light on the method of promoting and deepening Christian joy. Share your blessings. If you want to lighten your own burdens, get under the burden of some one else. By taking the yoke of Christ, a person learns the secret of a happy life.

* * *

THE LAW OF GOD (Lincoln's Birthday). Neh. 8:1-3, 5, 6, 8-12.

"So the wall was finished in fifty and two days." In this short and crisp sentence we have the measure of the man Nehemiah. If he had had less courage, less determination, less gift of strategy, he might easily have failed. There were men, enemies all about him who made the work hard. Every day of the fifty-two had some new problem, some fresh trial. But greatest of all his gifts was his simple, abiding trust in God.

I. The Source of All Strength.

Chinese Gordon in the heart of Africa, Lincoln, confronted by the problem of slavery and the dissolution of the Union, best by danger and difficulty on every side, steadied themselves for their great tasks by daily communion with God. Gordon closed his tent, and hung a white signal at the door, so that his soldiers might know that he was drawing power from the highest Source of All. Lincoln in the privacy of his home, sought God for wisdom in the darkest days of the Civil War.

So it was with Nehemiah. With all his power of command, his gift for order and administration, he never allowed himself to feel that there was any real victory apart from faith. With what consistency he turned to prayer! Even his enemies "perceived that this work was wrought of our God."

II. Ezra the Teacher.

With such a noble piece of work brought to completion in so short a time, the question was now whether Nehemiah himself might not be spoiled by pride. In the hour of his triumph this great builder knew his own limitations, realized that another leader was needed, so he turned to Ezra — teacher, scribe and priest. Here ensued one of the outstanding scenes of history, a scene that carries a permanent lesson. Builders are indispensable, but wise builders know that teachers must come to supplement and deepen the work of the builder with law, government, morality and religion. The real secret of Nehemiah's power lay in the fact that he knew the restored nation needed Ezra, teacher and priest of the law of God. It was Nehemiah's voice, no doubt, that led the people together into the broad place that was before the water gate; his initiative that impelled Ezra "to bring the book of the law of Moses."

III. What We Need Now.

As in the days of Nehemiah, Ezra and all great leaders, Washington, Lincoln, Hoover, what is needed is to be taught God's law, to feel the force

Easter Pageants and Services



Hail the Victor

An Easter Service for Sunday Schools

Prices: 8c copy, 85c dozen, \$3.25 for 50, \$6.00 for 100

This service contains ten songs, responsive reading, and recitations. The words are by Lizzie DeArmond and music by C. Harold Lowden. The music is bright and not difficult. A very beautiful service.

Easter Sunrise Service

Rev. Louis Randall, D.D.

Price, 30c copy; \$3.00 dozen, postpaid

This is an early Easter Sunrise Service following closely the gospel narrative of the Resurrection. It can be held in or out of doors. A service of this type has been in demand. Dr. Randall has supplied this need in this dramatic pageant. Churches or groups of churches who observe a service of this type will find here a beautiful presentation of the Resurrection. A climax in the form of a pantomime using as a theme "Faith," "Hope," and "Charity" brings to a close the pageant.



The Cross of Light

An Easter Pageant With Familiar Music

By Mattie B. Shannon

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A dramatic and effective pageant, but not difficult. May be given as a combined choir and Sunday School presentation. It tells the story of a Saviour's victory over death and his gift of life for believing men. A story of Easter which contains the theme of a lighted cross. Through the power of the Risen Christ, the Cross of Calvary has become A Cross of Light, with rays of Love, Faith, Hope, Joy, Peace, Truth, Life and Service. With these will a shadowed world be made bright until all men shall glory in the cross of the conquering Christ. In five parts: I. The Triumphal Entry, II. Gethsemane, III. The Crucifixion, IV. The Resurrection, V. The Lighted Cross.



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of prophecy, is not an anticlimax. The dawn is yet to come. Out into the darkness and the silence shoots a ray of light. "Behold, I send my messenger, and he shall prepare the way before me." There is never a day so dark that there is no promise about the Kingdom of God, "unto you that fear my name shall the sun of righteousness arise with healing in His wings."

II. *The Spirit of Prophecy.*

So the Old Testament closes on a high note of promise and helpfulness. The voice of prophecy, to be sure, falls silent for four hundred years. Yet the spirit of prophecy lives on. The promise of the Messianic age never dies. Generation after generation, winter seems to hold sway. But the seed of the Kingdom is still alive in the earth. Once again, when the fulness of times comes, Spring shall come again, and the silent voice of prophecy shall be revived. "Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come." There is always a new day coming. This is the spirit of the Bible. It is a book of everlasting hope and promise. The way is always being prepared for the new day of God. This is the spirit of prophecy. Most of all it is the spirit of the Messiah, of Jesus Christ the Son of God, the greatest of all the prophets. With true believers Malachi is never the final word. There is more to follow, much more. The Messenger is always on the way. The way is forever being made ready.

III. *God's Purpose.*

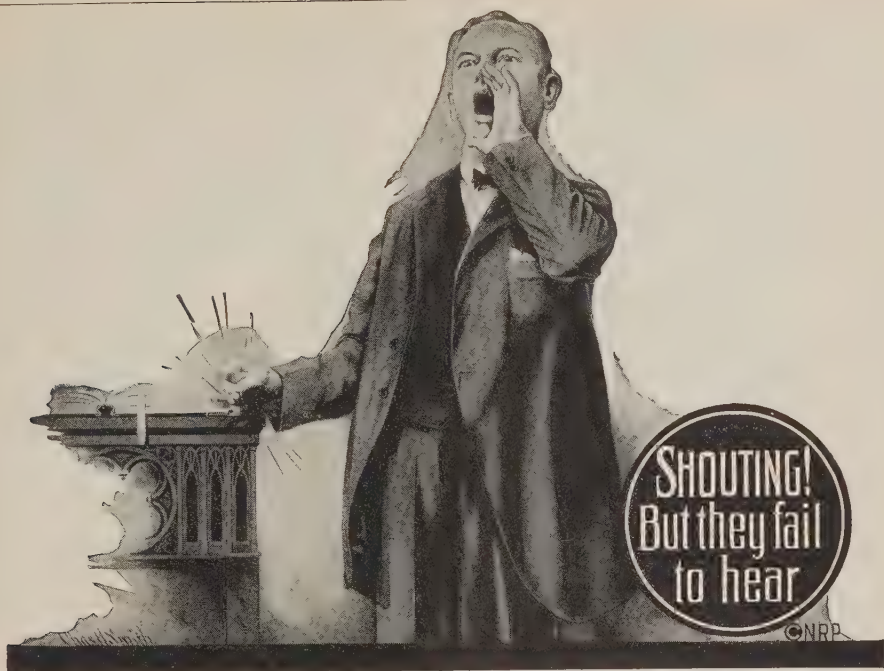
This being true, every follower of the Lord has a part in the coming of a better day. God's purpose is never at an end, at crucial times in our own country's history, God always has a Washington, a Lincoln, to achieve his purposes to carry out his plans. On Washington's birthday it is well to remember his devotion to his country, his prayers at Valley Forge, his absolute trust in God. Thus it is that God's purposes ever go on and on, and we are all a part of His purpose.

Book Reviews

THE REV. I. J. SWANSON, D.D.

Everyman's Story of the New Testament, by A. Nairne, D.D., Regius Prof. of Divinity, Cambridge, England. 294 pp. Over 70 illustrations. 4 maps. Macmillan. \$1.80. As the title implies, this is a popular account of the N.T. books and contents, stating their authorship, dates, main teachings, together with some textual criticism. However, Dr. Nairne keeps critical questions in the background, as he is writing for the general public and not for professional scholars. He points out that the best test of the truth of the N.T. is to put its teaching into practice: it can be lived, and it produces the type of character and the inner experience which it promises. He adds that the plain man wants to know whether the Gospel is true and Jesus Christ indeed a Saviour. Dr. Nairne is one of the greatest N.T. scholars in the English speaking world; this new volume of his is beyond question the best general account of the N.T. for laymen, and also for ministers who have not specialized in N.T. study.

N.T. Ethics, an Introduction, by G. A. Anderson Scott, D.D., The Hulsean Lectures, 1929. 147 pp. Macmillan. \$2.00. This penetrative analysis of the ethical teaching of the N.T. begins with a definition of salvation. Dr. Scott asks, Is it from hell or to the peace of God? His own definition is that salvation saves men from wickedness into goodness. This immediately raises the question, what is goodness? Dr. Scott searches the N.T. for an answer; he is eager to discover what it says about "the art of a good life, wherein it consists, and how it may be attained." He finds that Jesus linked the good life with awareness of God the Father, and of the spiritual world as real. He maintains that Jesus' authority was not coercive but persuasive; He gave only one command "Thou shalt love the Lord thy God, and thy neighbor as thyself." The author makes a searching examination of Jesus' teaching regarding evil, and also regarding the ethical life, as He expressed it in the Beatitudes and in other teachings.



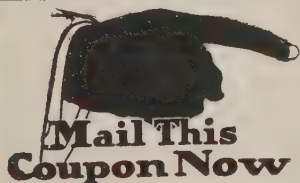
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Dr. Scott's interpretation of Jesus' teaching on both of these questions, while new, interesting and helpful, will be challenged as one-sided by theologians, especially those of the orthodox school. His study of Paul's ethical teachings is keen and comprehensive. Paul made "agape" Dr. Scott says, "the master-key to all problems of social relationship." In this, he comments, Paul had "the mind of Christ." The author's insight into the teaching of Paul is profound; it forms the most satisfactory section of this important book.

Affirmations of Christian Belief; Essays Toward Understanding Spiritual Personality, by Herbert A. Youtz, Ph.D., Prof. in The Graduate School of Theology, Oberlin College, 114 pp. Macmillan. \$1.00. The author is a Personalist of the school of Borden Parker Browne, whose pupil he was for four years in Boston. He is an able expounder and defender of the spiritual nature and spiritual value of man, in opposition to the naturalistic philosophy of our day. These essays justify their sub-title. Many will find in them, we believe, just the guidance they need to lead them out of the slough of naturalism and onto the firm highway of intellectual conviction, and faith, that they are in truth spiritual beings related to a spiritual universe and capable of fellowship with the Supreme Spirit over all and in all. The chapter headings of the book make an admirable creed: I believe that Jesus' spiritual adventure is normative for all men; I believe in Jesus' estimate of humanity; I believe in Jesus' estimate of the moral consciousness; I believe in Jesus' Gospel of spiritual religion; and I believe that a liberal education should produce spiritually vitalized persons. The closing chapter in which the philosophies of denial are examined reveals their fallacies and lays bare their futility.

A System of Christian Evidence, by Leander S. Keyser, D.D., Prof. of Systematic Theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio, 304 pp. Lutheran Literary Board, Burlington, Iowa. \$2.25. This general treatise on Christian Evidences is written from the older, orthodox point of view. However, Dr. Keyser is quite familiar with modern apologetics. He is recognized as one of the leading conservative scholars of America. His able defense of the main Christian positions should be read by liberals as well as conservatives. The main sections of the book are: The Bible, A Special Divine Revelation; Christian Theism and Opposing Theories; The Doubter and His Difficulties; and The Failure of Infidelity.

The Art of Jesus as a Teacher, by Charles Francis McKoy, Ph.D. 185 pp. Judson. \$1.50. An exhaustive and valuable inquiry into the subject. The author shows clearly the matchless insight of Jesus into the heart of man; the truth, beauty and practical character of His teaching; the note of reality in all He said; and His purpose to teach His pupils the art of complete living. Among the outstanding chapters of this book are, The method of Jesus as a teacher, The characteristics of Jesus' personality, His parables and allegories, His epigrams, His discourses and conversations, His use of the O.T., His use of the principles of modern pedagogy and psychology, The realism of His teaching, His questions, His method of making His teaching effective and permanent, and His living demonstration of the things He taught.

The Church and Adult Education, by Benjamin S. Winchester, D.D. 181 pp. Richard R. Smith, Inc. \$1.50. The modern Sunday school is almost exclusively child-centered; both the school and the church need to be stirred up by a book like this to consider what might, and ought, be done for adult religious education. The author is well-equipped both by training and ex-

perience to present, as he does here, a carefully thought out and workable program for the purpose. His experience as a teacher of religious education in Yale University and his work as secretary, for the past five years, of the Commission on Christian Education of the Federal Council of Churches, qualify him for the task. In Part One of this book, he discusses the objectives and methods of the religious education of adults. In Part Two, he explores certain aspects of the task — such as teaching home religion, bringing races and classes into Christian fellowship, raising the standard of civic relationships, and working for the abolition of war. In Part Three, he looks into the educational possibilities of Church work, such as developing its resources, its leadership, and program-making for adult education. Every pastor should read this book carefully, and under its guidance think through the possibilities in his own church for undertaking work of the sort it advocates.

Religious Education of Adults, by W. Edward Raffety, Ph.D. 214 pp. Revell. \$1.50. Another challenging book on the subject of adult religious education. It is designed to awaken the church school to its responsibilities for the task. It discusses all the important phases of the question — educational purpose; tests and standards; organization, fields, goals and technic; the church school at work, at worship, and at play; adult school evangelism, service projects, missionary outlook and outreach, and leadership that makes good. The author is Professor of Religious Education, University of Redlands, California. This book also deserves the thoughtful reading of every pastor.

Sin and the New Psychology, by Clifford E. Barbour, Ph.D. 269 pp. Abingdon. \$2.00. This book re-enforces Christian teaching regarding sin and its cure, from the teaching of modern psychology and psycho-analysis. In the preface, the author very properly takes a rap at the Behaviorists, who regard man not as an indomitable soul but as an incompetent body; adding that they look upon man as "a robot to be perfected by organization of society and the organization of the individual's responses." In the introduction, Prof. McIntosh of New College, Edinburgh, declares that Dr. Barbour has made good his claim that recent psychology is a new witness to the truth of Christ adds that while "psychoanalysis is bent on aiding man to harmonize within himself and in his finite environment, Christianity goes farther and seeks to cure sin by putting the man right with God." Dr. Barbour points out the practical agreement of psychology and psycho-analysis with Christian teaching as to sin and its cure. He shows how genuinely scientific and how powerfully effective Christian teaching is in bringing the sinner to spiritual harmony and peace. He discusses ably all the essential aspects of his subject — such as, psychic evil and the essence of sin, temptation and the unconscious impulse, the conscience and ambivalence, the sense of guilt and the inferiority complex, confession and repression, forgiveness and transference, and sanctification and sublimation. This book will help ministers both in their pulpit and pastoral work. It will help them to make vital contacts with persons to whom the old terminology of sin and salvation seems either meaningless or unreal.

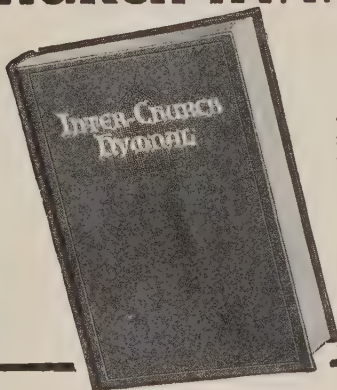
Bible Stories and How to Tell Them, by Rev. William J. May, Litt.D. 239 pp. Cokesbury. \$1.50. The author is a popular contributor to British and American Church School publications. He is also a Bible storyteller of the first rank. In this volume he discusses the art and craft of story telling, and includes twenty-seven Bible stories. They are of the sort which will enthrall boys and girls and "get across" to them great motives and incentives for life. Another valuable

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feature of this book is the preface he writes to each story, in which he gives helpful hints on the way in which it may be re-told.

Story Sermons for Junior Congregations, by Mary Kirkpatrick Berg. 161 pp. Richard R. Smith, Inc. \$1.50. The author is a frequent contributor on this topic to religious papers and magazines. She declares here that the chief value of story sermons to children lies in their religious teaching and impressiveness. She holds that the three essentials of such sermons are: they must be interesting, interpret life through situations peculiarly belonging to children, and have religious value. We will all agree with her on these points. These sixty and more story sermons come up to the standard she has set. They include stories for the seasons of the year, and special days; about birds and animals; about people, friends far and near, etc.

Adventurous Youth, by Charles W. Brewbaker, Ph.D. 126 pp. Revell. \$1.25. This book is written out of long and fruitful experience in dealing with youth. The author says that his purpose in writing it is to help adolescents to see and understand themselves more fully, to help them to form a just estimate of their own personal worth, and to guide them in all of life's relationships. He acknowledges his great indebtedness to his daughter Virginia for suggestions growing out of her experiences in working with youth in the local church, in high school and college, and in State and International Training Camps for older girls. The book will appeal both to youth and leaders of youth. It treats of youth's adventures in religion, society, vocations and avocations, in leadership, marriage and home-making, and in citizenship. The closing chapter discusses the great adventure of the after-life.

Golden Age Sermons for Juniors, by Thomas W. Dickert, D.D. 181 pp. Revell. \$1.50. The author is a minister of the Reformed church. For eighteen years he has preached each Sunday to his Junior congregation, holding their interest and moulding their lives. Practically every member of his Junior congregation has in due time united with the church, Dr. Hauser, who writes the introduction, tells us. This is certainly a great "seal" to his ministry to Juniors. There are forty sermons in this book; they are interesting, helpful, and genuinely religious. Their general title is Golden Age Sermons, and they justify it, for each of them refers to something golden, for example, The Golden Gate, A Golden Spoon, The Golden Candlesticks, The Golden Bowl, The Golden Mice, The Golden Harp, etc.

Marriage and Divorce, A Sociological and Theological Study, by G. M. Bruce, S.T.D., Prof. of N.T. Literature and Exegesis, Luther Theological Seminary, St. Paul, Minn. 200 pp. Augsburg Publishing House, Minnesota, Minn. The purpose of this work is to strengthen regard for the institution of monogamous marriage and family life, foster a clearer public consciousness and a keener public conscience with respect to the nature, stability and sanctity of marriage and family life, and stir Christian men and women to greater and more concerted and purposeful activity in behalf of the Christian home and family life. The author has been giving for the past twenty-five years courses to college and seminary students in sociology, treating among other questions those discussed in this book. It is competently written, and ought to accomplish the purpose the author had in view in writing it. Back of it is matured opinion and knowledge of the question, and a great desire to get the Christian ideals of marriage adopted generally. The contents include chapters on the origin of the family; forms of marriage; teachings of Scripture concerning marriage and family

life; dangers that threaten the sanctity and stability of the modern family; the dissolution of the family; the causes of divorce; and the conservation of the stability and sanctity of the family.

Marriage and Romance, with Other Studies, by J. Paterson-Smyth, LL.D. 160 pp. Revell. \$1.50. Essays on various topics by a distinguished Canadian Anglican minister. They are designed for the guidance and inspiration of young people. These essays reveal insight into the problems of young people; and they are marked by sound common-sense. They will bring light and leading to all young people who have the opportunity of reading them. They are enlivened by appropriate illustrations. The first essay gives its title to the volume. It speaks needed words of counsel to young married folks. The topics of the other essays are: The Boy World, The Call of the Blood, The Story of a Misunderstanding, The School of God, The Rock of Ages, The Riddle of Life, The Fear of Death, Judge God by the Best in Yourself, The Practice of the Presence of God, and Charity.

The Puritan Mind, by Herbert Wallace Schneider, Prof. of Religion in Columbia University. 301 pp. Holt. \$4.00. An engrossing study of the Puritan mind, viewed against its social habitat, and as it functioned as a philosophy of government, a way of personal living, and a theory and practice of morals. The author holds that the Puritan conception of the theocratic nature of government has vanished; its way of life in its first two centuries on this continent is no longer followed; and its theory of morals has been relegated to the museum of antiquities. Sad are these facts! Prof. Schneider, however, would in all probability be the last to admit that the Puritan mind was a spent force and the Puritan influence nothing but a memory. He is dealing with a limited period; his treatment of that period is discerning, discriminating, and to the Brahmins of Boston, probably somewhat disconcerting. The volume represents a vast amount of research. Its appended bibliography covers thirty-three pages. The style is captivating. The chapter headings are: The Holy Commonwealth, The Wars of the Lord, The Loss of the Sense of Sin, The Great Awakening, The Discovery of England, The Declaration of Independence, The Decline and Fall, and Ungodly Puritans.

Texts That Have Touched Me, by W. S. Bruce, D.D. 128 pp. Revell. \$1.25. Sixty-eight sermonettes, simple in thought and style; but they touch the imagination, arouse emotion, and grip the soul. Good sermon stuff.

The Expositor's Ministers Annual, 1931. Compiled and edited by Joseph McCray Ramsey, editor of The Expositor. 692 pp. F. M. Barton Co. The new volume marks an advance in some respects over its predecessors—remarkable as they were for their homiletical, practical and spiritual qualities. The 1931 volume contains 315 original sermons; one section is designed for ministers who follow the Church Year, and the other for preachers whose churches do not observe the Church Year, except Christmas, Holy Week, and Easter. In each case, their needs are provided for by homiletic material of a very high quality. Faithfully used as suggestive and inspiring material, and not as a substitute for thought but as an aid to it, and built into sermons of one's own design, the Annual will develop the inventive and illustrative powers of the preacher, increase his faith in the power of the Gospel to mould the life of the present day, make his messages effective, and build up the spiritual life of his congregation.

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The Bantu are Coming, by Ray E. Phillips. 238 pp. Richard R. Smith, Inc. \$2.00. The author is an American missionary who has resided for the past 12 years in Johannesburg, South Africa. He is thoroughly familiar with the ominous racial misunderstandings, and the conflicts of social, economic, political and religious ideals, which he so graphically describes in these pages. A new type of African is emerging, he tells us, one which is better educated, industrially and politically less content with its lot and more ambitious for a fair chance to acquire property, engage in trade unhampered by legal restrictions which do not apply to the whites, and dreaming of a day when its political ambitions shall be realized. Mr. Phillips draws a dark picture of Bantu slums, the compound system, and moral degradation of the Bantu in Johannesburg; but tells as well, of hopeful elements in the situation, such as the evangelistic and social welfare work being carried on by the missionaries, the organizations similar to the Boy and Girl Scouts which enrolls many of the Bantu young folks, and the increasing desire for education by the blacks. White Africans are urging that the natives should be encouraged to form trade unions, that they should have a fair chance to own land and be granted increased trading rights, and that effort should be made by the whites to promote racial respect and good will. The natives say that when the white man came, he had the Bible but the blacks had the land, and now the natives have the Bible but the whites have the land. There is plenty of social and political dynamite among the natives in S. Africa, which Communists may induce the blacks to set off. It would be a catastrophe for both races. Only applied Christianity can save the situation.

Rabbinic Literature and Gospel Teachings, by C. G. Montefiore, Litt.D. 442 pp. Macmillan. \$5.50. The author is one of the greatest Jewish scholars and writers on theological subjects in England. In this book he records the results of his examination of Rabbinical writings and the Gospels of Matthew to determine how much, if at all, they contain ethical and religious teachings of similar import. He found numerous such passages, and records them in this volume. Often they are entirely parallel in thought. He discusses such questions as, How far does the Gospel teaching go beyond Rabbinic teaching—"beyond" in greatness, distinction or originality? He concedes that there are such instances, and cites them. Another question he asks is this: How far does the particular Gospel doctrine carry forward and develop Rabbinic teaching to a still higher point of intensity or universality? He is not concerned to deny the originality of Jesus, for for whom he has great reverence. This is not a book for the general reader, but for special students of the topic.

That Wonderful Man, by John Mark. Translated by Rev. Ray Allen. Third Edition. Revised. 64 pp. Paper covers. Published by the author, Kenmore, Buffalo, N. Y. Ten cents a copy, \$1.00 a dozen,

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Religion In a Changing World has been selected by a committee composed of Harry Emerson Fosdick, S. Parkes Cadman, Charles Clayton Morrison, Mary S. Woolley, Francis J. McConnell, and Howard Chandler Robbins, as the best book of the month for January.

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Homiletic Year

(Continued from page 501)

cially to the Passion of Christ. The name of the Lenten period comes from the Anglo-Saxon word 'lencten,' meaning 'the spring.' So this is the spring season looking forward to Easter. In duration it is a forty-day period (forty-six days including Sundays), preceding Easter, beginning with Ash Wednesday, which this year falls on February 18th inasmuch as Easter Sunday is on April 5th.

The observance of Lent goes back to the early Church.

Our Lord's death and resurrection came at the time of the Jewish Passover. The Fourth Gospel tells us that Christ was put to death on the very day and near the hour when the Passover lamb was slain (Jn. 19:31ff). Even the Scripture which forbids breaking a bone of the Passover lamb was fulfilled in His case (Jn. 19:36. Ex. 12:46. Num. 9:12). The story of His life had begun with the cry, "Behold the Lamb of God" (Jn. 1:29) and here it closes with the same. Paul also writes of the death of Christ as the Christian Passover sacrifice (1 Cor. 5:7). Before the Passover the Jews observed a day of "Preparation" (Jn. 19:14). Similarly then before the Christian Pascha (first Good Friday, later Easter) there came to be observed a period of preparation and fasting.

The fast was first celebrated for only one day, later for two days, later for three. Tertullian speaks of the practice of it as a forty-hour fast from Good Friday evening to Easter morning. In the third century it came to cover the whole week before Easter. In the fourth century it was extended to forty days. In the seventh century four days were prefixed making the fast begin on Ash Wednesday and making forty fasting days, not including Sundays. The forty-day period was determined largely by the fact that Jesus and Elijah and Moses had all fasted forty days. From the time of Nicaea (A.D. 325) the period "is frequently mentioned as a time of preparation of catechumens for baptism, for the discipline of penitents, and generally of spiritual retreat for Christians." (Carleton.)

"Lent does not deal with the subtractions of life—in a larger sense it has to do with the additions of life. If certain things are given up during Lent it is only that better, deeper, richer things may take their place. It is a season for drawing us nearer to God, for special acts of charity, for giving up such things as may tend to draw the heart away from God; for deepening of the spiritual life,



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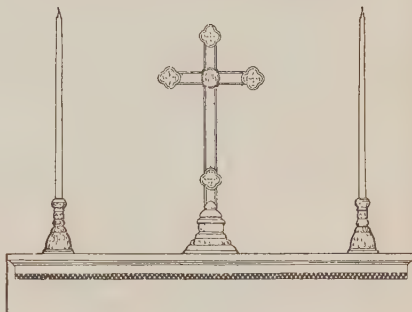
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OTHER TOPICS AND TEXTS

Pre-Lenten

Septuagesima Sunday, the Third Before Lent (February 1).

The Faith of a Gentile—"I have not found so great faith, not in Israel." Lk. 7:9.

The Failure of the Faithful—"From the daughter of Zion all her majesty is departed." Lam. 1:6.

Sexagesima Sunday, the Second Before Lent (February 8).

The Parable of the Sower—"The seed is the word of God." Lk. 8:11.

Honest Confession or Craven Denial?—"Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me . . . him will I also deny." Mt. 10:32f.

Quinquagesima Sunday, the One Next Before Lent (February 15).

The Refuge of the Needy—"For Thou art our Father, though Abraham knoweth us not." Isa. 63:16.

The Manifestation of the Love of God—"Herein was the love of God manifested in our case, that God hath sent His only begotten Son into the world that we might live through Him." I Jn. 4:9.

Lenten

Ash Wednesday, the First Day of Lent (February 18).

The Heart of Contrition—" . . . that thou be not seen of men to fast, but of thy Father who is in secret." Mt. 6:18.

The Marks of Genuine Penitence—"Is not this the fast that I have chosen: to loose the bonds of wickedness . . .?" Isa. 58-6f.

The First Sunday in Lent (February 22).

Life's Deep Hunger—"Jesus . . . fasted forty days and forty nights . . . and the tempter came . . . But He answered . . . Man shall not live by bread alone . . ." Mt. 4:1f.

Are We Morally Honest?—"Thou art the man." II Sam. 12:7.

The Watchman

(Continued from page 467)

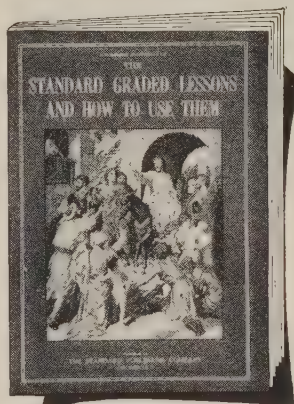
sensation he knew must follow. He was alive to the pathos of it. He knew it would fuse itself before his gaze more graphically than had the other scenes.

There it was. He saw himself as a fully-regaled preacher at the present moment. He beheld his beautifully furnished parsonage, his glistening car, his books, his contact with the big men of his city, his social popularity, his convenient circumstances, his material comforts, everything. And then he saw his church—*his* church—and it was ill-attended and startlingly inactive! He saw his indifferent congregation scattered about the auditorium and saw himself in his pulpit. There he was, scholarly and erect, but frigid and stoical to that something he had once possessed. Impassive, torpid, numb! Spiritless—almost spiritless! How could he deny it? It was all

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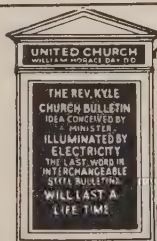
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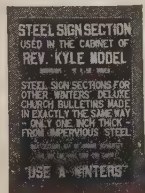
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vividly depicted for him in the sequence. of episodes there upon his study wall. There was the harsh reality in its glaring portrayal upon his ordination frame! He focused his eyes upon the certificate to assure himself it was only a tangible thing over which his thoughts had moved.

"In the name of our Lord JESUS CHRIST," it read, "the great Head of the Church. To all to whom these Presents may come, Greeting: Be it known that Daniel Addison Streete after having sustained an examination in all the literary and theological studies . . ."

He read it all through aloud before he realized there was a presence with him in the room, a presence which might have been there all along. Nor was he very startled. He almost felt there should have been a partner to his observations! And who could be as welcome as this very one?

"Tell me," he began earnestly, "am I the only minister who has backslidden this way? Are - are there any others less fervent than they were?"

The Watchman turned his gaze from the gilded frame to smile in absolute understanding upon Daniel Streete. He closed his warm hands over those the minister held clenched before him.

"What you have reviewed today," he said, "are some of those high-wrought events which too few of God's men recall. It is this very thing which enters as one of the elements accountable for the lame and impotent ministry of a great many: this love lost between. Don't you understand, friend, God's people always love a 'man aflame?'"

Daniel Streete understood. His recent reflections has assured him that people would listen to such a man, too! O, what had happened to the boy with the communion cups? What had happened to the printer? They were gone — tumbled over the frame of his certificate of ordination. But he would call them back! Yes!

"Men change," the Watchman was saying, "when what was once a privilege becomes a profession. But there are some who think it well to walk the old ways often and to kneel, reflect, and rest along their memory's trail. I suppose that is one way to stay ever so close to God."

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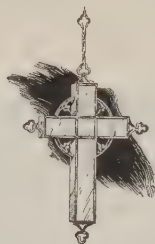
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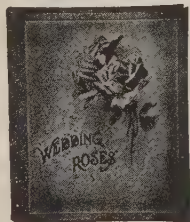
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Creative Preaching

(Continued from page 465)

self a religious man — that, before he begins to make God known, he should first himself know God. . . . (This) is true of every appearance which a minister makes before a congregation. Unless he has spent the week with God and received Divine communications, it would be better not to enter the pulpit or open his mouth on Sunday at all. . . . A ministry of growing power must be one of growing experience. The soul must be in touch with God and enjoy golden hours of fresh revelation."

This is not an unnecessary word as all preachers will testify. "I strongly believe that the artisan who works with his hands, or the trader who is busy in commerce, or the professional man who labors in law, or in medicine, or in literature, or in music, or art, is not able to conceive the insidious and deadly perils which infest the life of a minister." (J. H. Jowett: *The Preacher: His Life and Work*, page 43.)

Not the least of the perils is professionalism. There are others more deadly to the soul. Some will sweep a man out of the ministry. Professionalism will leave him in the ministry, but will destroy all creative powers. He will build his sermons as a cabinet maker builds a bookcase. Or he will compound them from a prescription much as a druggist mixes the undesirable doses our physicians declare will benefit us, even though they nauseate first. Dr. John Watson has drawn these portraits for us in "The Cure of Souls" and they are not stimulating.

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and father, and he appreciates any word from his minister that helps him forward. Whether it be exposition, or doctrine, or ethic, we preach to men and women who go out from our churches to office and mart and home. Some word of ours may be the light of God along "life's common way" and some brother may walk without stumbling because God sent us to preach.

So the creative preacher will scorn no source and overlook no source of supply for his sermons. The fields of science, of history, of literature, of art, of poetry, of every human interest, will be harvested and gathered into the ministerial barns. In the days when famine threatens there will be a store to draw from. "Like unto a householder" he will be able to bring from his treasure "things new and old."

This insistence is perhaps the more important because too often as we listen to some *great* preacher we are apt to think that his sermons come to him "out of the air." Dr. Jowett, replying to a comment on one of his sermons, said, "It costs me something. It took a month to prepare that sermon."

There will be moments on the mountaintop, times when the word will burn like fire within us, and we must deliver it. These are the moments given of God to assure us again of His call to preach. But they will be comparatively few. The testimony of many ministers is that there must be hard and constant work. Schedules of sermons will be mapped out. Stores of materials will be gathered together. Hours will be spent shaping the material. And not until the sermon is preached will a man be free from the haunting doubt of the advisability of ever giving it utterance. And even then his freedom may be only that of the accomplished fact. What is done is done, and all our worry will never undo it!

The Hearers of Our Preaching

And yet there comes not too infrequently a word from those who listen that brings joy and comfort to the heart of the preacher. "Well, I have indeed been at church! And I have heard the gospel! It was the eternal Good News interpreted in terms of my own life and time, and with the accompaniment of the music of angels and Christmas bells and singing stars. . . . It awakens thoughts in me, but it also sets tingling the very capillaries of my own feeling and sends me out not merely in possession of a bit or a chunk of fresh knowledge, but with a resolute purpose and



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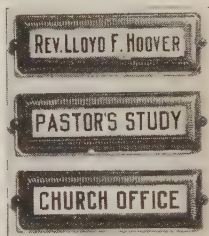
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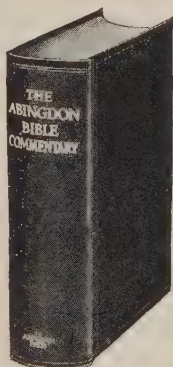
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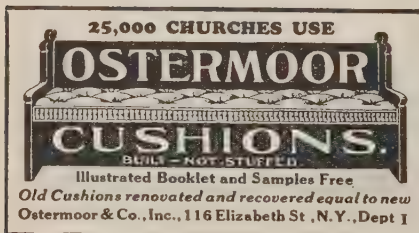
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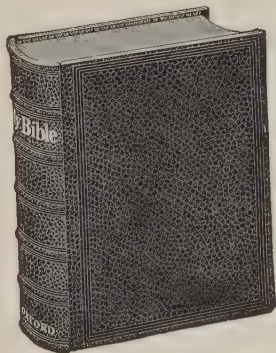
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bear upon mundane things. Without a world to come human life at its best is tawdry and decrepit, baffled and humiliated. If our hope of immortality is false —

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The Minister's Avocation

(Continued from page 462)

Foch and Premier Clemenceau. Among my letters from the leaders of the army and navy, I have expressions from them, all in their own handwriting, pleading for the furtherance of peace and goodwill.

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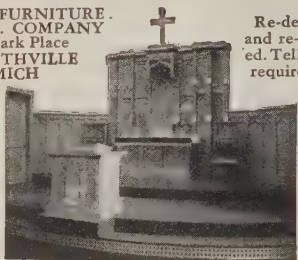
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tered letters but never received an answer. The seventeenth time I enclosed all the sixteen receipts of the United States Post Office in an envelope and wrote to him that this was my seventeenth attempt. That I paid seventeen times twenty cents in postage, never mind the time spent in writing German, but I supposed since I had worn the uniform of an enemy nation at a time when I was not a citizen of that nation that therefore I did not receive the courtesy of a reply.

I received a most charming letter from this much maligned man stating that so many people asked him for his autograph that he could not grant these requests as his time and energy was limited, but that he would make an exception in my case. Since then I have received many letters, four photographs, all signed, and what's more, two signed copies of his books—"My Ancestors" and the other, "My Autobiography."

In the former he wrote—"Germany's war guilt is a foul and filthy lie!" in the latter—"The Dawes Plan and Versailles Treaty must be scrapped!"

Another man I found difficult to get was the great George Bernard Shaw. I wrote and wrote to him, but received no answer. Then one day I went to see his play "O'Flarity, V.C." I wrote him that this play was rotten! That we never heard soldiers talk like his and that the play had been written in order to please the appetite of the theatre goers, but not a word from me about his signature. I sure thought this letter would cause a typical Shaw explosion. I was right—but the pleasure was all the world famous author's at my own expense. He mailed me a picture postal-card and on it he wrote:

"Mr. Cornelius Greenway, Paige Hall 25,
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"Is this what you were after? How about it? Tell the truth. "George B. Shaw."

I was crestfallen. I had succeeded in landing the great playwright, but there was no pleasure in doing it. The keen Voltaire-like, biting sarcasm had cut to the deep—He had seen too many letters of mine before and apparently I was placed on his blacklist. I made a written confession to the seer of Adelphi Terrace and imagine my astonishment to receive a long-hand letter accompanied by a splendid photograph inscribed to me! That was oil on a sore wound I tell you! And What's more, I never expected it.

To be continued in March Expositor



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INDEX FOR FEBRUARY, 1931

Articles	463	Editorial	468	Expositions	473
Church, What's Right With, <i>Montgomery</i>	463	Hello World.....	468	Goldmining (Greek), <i>Hallock</i>	474
Minister's Avocation, <i>Greenway</i>	461	The Other Half.....	468	Greek, <i>Robertson</i>	473
Preaching, Creative, <i>Paterson</i>	464	The Second Mile.....	469	Psalm 45 (Hebrew), <i>Roth</i>	476
Watchman (Men Afame), <i>Back</i>	466	Church Night	510	The Town and Country Church	472
Church Building — <i>Foster</i>	470	Prayer Meetings, <i>Still</i>	510	Religious Education, <i>Mc-</i> <i>Laughlin</i>	472
		Mid-Week Topics, <i>Stranahan</i>	512		
		Book Reviews	516		

SERMONS

Church, I Love Thy, <i>Niles</i>	490	Hills to Climb, <i>Feldman</i>	480	Myself, His Majesty, <i>Hallock</i>	489
Dreamer, The, <i>Cornett</i>	486	Horizons, Wider, <i>Armstrong</i>	485	Temptation, You Above, <i>Macartney</i>	477
Gift, The Supreme, <i>Cochrane</i>	488	Life, Far Adventured, <i>Brown</i>	482		

SERMON SCRIPTURE TEXTS

Gen. 37:19-20.....	486	Luke 24:39b.....	489	1 Cor. 10:12-13.....	477
Judges 9:17.....	482	Jno. 21:15-17.....	475	2 Cor. 8:5.....	488
Psa. 42, 43.....	476	Rom. 6:1.....	473	1 John 2:4.....	473
Mark 9:33.....	474				

ILLUSTRATIONS

Archives, From the.....	495	Lincoln and Depew.....	494	Lincoln's Memory.....	494
Arms, Held by.....	492	Lincoln, God Bless Him.....	494	Patriots, Teachers as.....	492
Boy, If I Had.....	492	Lincoln Proud of Boy.....	493	Washington, George.....	494
Father Shares Honors.....	492	Lincoln Read Law.....	493	Washington, Lincoln and.....	495
Greatness, True.....	495	Lincoln's Common Sense.....	493	Washington's Adventure.....	494
Lincoln.....	494	Lincoln's Half Hour.....	493	Washington Visits Mother.....	495

ILLUSTRATION SCRIPTURE TEXTS

Gen. 5:3.....	492	2 Chron. 17:5.....	494	Jer. 42:5.....	493
Gen. 12:2.....	495	Psa. 35:14.....	495	Ezek. 3:22.....	494
Gen. 42:9.....	494	Psa. 97:31.....	493	Dan. 10:11.....	494
Ex. 36:1.....	493	Prov. 10:1.....	492	Luke 7:5.....	494
Deut. 34:10.....	495	Isa. 30:30.....	492	Acts 25:17.....	495
2 Sam. 7:8.....	493	Isa. 44:8.....	492	Phil. 3:13.....	493
1 Chron. 20:1.....	494				

HOMILETIC YEAR—FEBRUARY

Church, Time for.....	500	Money.....	499	Stewards.....	499
Creator, God is Our.....	498	Money and Stewardship.....	499	Stewardship.....	496
Empty Hands.....	496	Penalties of Neglect.....	501	Stewardship, Basis of.....	498
Father, God is Our.....	498	Prayer, Time for.....	500	Stewardship, Parables of.....	496
Giving, Value of.....	500	Pre-Lenten.....	496	Talents, We May Lose.....	501
Jesus, Warning of.....	501	Ruler, God is Our.....	498	Time.....	500
Lent, Significance of.....	501	Service, Time for.....	501	Topics.....	526
Lives, We May Lose.....	501				

HOMILETIC SCRIPTURE TEXTS

Deut. 14:22.....	500	Luke 15:21.....	498
Psa. 24:1.....	498	Acts 20:35.....	499
Lam. 1:6.....	526	1 Cor. 4:2.....	496
Joel 2:13.....	501	1 Cor. 16:1f.....	499
Matt. 13:12.....	501	Eph. 5:16.....	500
Mark 5:25.....	501	1 Tim. 6:17f.....	499
Mark 8:35.....	501		
Luke 6:12.....	501		
Luke 7:9.....	526		
Luke 8:18.....	501		
Luke 10:30-37.....	501		

METHODS OF CHURCH WORK

Bulletin Board.....	508	Growth of Church, 12 Years.....	504	Saul and David, Dramatic Service.....	504
Dramatic Service, Saul and David.....	504	Guaranteed Wages.....	508	Stewardship.....	508
Funeral Sermons.....	502	Outsiders, How to Interest.....	504	Talents, Parable of.....	502
Giant Killer.....	502	Parable of Three Restaurants.....	502		
		Prayer for Members.....	502		